

Seerah of The Final Messenger

Seerah of The Final Messenger (sallallahu 'alayhi wasallam)

OR

Finality of the Prophethood

Mufti Muhammed Shafi’
(rahmatullahe alayh)

Islamic Dawah Academy UK

بسم الله الرحمن الرحيم

Published in Rajab 1422 AH/September 2001 CE by

Islamic Dawah Council UK
387 Katherine Road, Forest Gate
London E7 8LT, UK
telephone: 020 8471 4434

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Translated by: Late Afzalur Rahman

Printed and Bound by
De-Luxe Printers
London NW10 7NR
website: www.de-luxe.com
email: printers@de-luxe.com

Cover photograph of the Holy Prophet's Mosque in Madinah

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Publisher's Forward

The principle of Khatm-i-Nubuwwat is the fundamental belief of Islam. For the past 1400 years, the entire Ummah is upon the belief of Khatm-i-Nubuwwat by announcing that the Prophet Muhammad sallalahu alaihe wassallam is the final Messenger and there is no Prophet to come after him.

There are countless verses in the Holy Qur'an and sayings of the Prophet sallalahu alaihe wassallam which give evidence of the belief and shower light upon it. In other words it is proven from the Qur'an, Ahadeeth and Ijma'a that the Prophet Muhammad sallalahu alaihe wassallam is the last and final Prophet.

The history of Islam is witness to this that the Ummah has never accepted any false prophet and whenever anybody stood up to make a false claim of prophethood, the Ummah crushed this false propaganda with all its might. The battle of Yamaama, which was fought in the time of Hazrat Siddique-e-Akbar (ra) also had the same reason behind it as Musailama had made false accusations of becoming the last prophet. The Muslims confronted him in a battle in which approximately 700 huffaz were martyred for the sake of safeguarding the belief of Khatm-i-Nabuwwat. This was the cause of the battle between truth and falsehood. The Sahabah gave sacrifice of their lives to finish off such liars such as Aswaad Ansi and Musailama Kazzab and to teach a lesson to the rest of mankind until the Day of Qiyamat that the Ummah will not accept any false prophet after the final Prophet Muhammed sallalahu alaihe wassallam.

This belief was so important that repeatedly it was mentioned verbally and practically in all revelated beliefs. Unfortunately, in the British ruled India, in the state of Panjab, Mirza Ghulam Ahmed Qadiani (1839-1908) arose with false claims of becoming the final prophet. The true scholars of Islam, the Ulama-e-Haq stood up to defend the true religion of Islam and to make the belief of Khatm-i-Nubuwwat clear to all of mankind. They held debates, published literature, piled up heaps of evidence regarding this belief and published many books. To safeguard the belief of Khatm-i-Nubuwwat many movements began in 1953, 1974 and 1984. Many thousands of Muslims sacrificed their lives in the movement which began in 1953. Eventually in 1974 the National Assembly of Pakistan declared the Qadianis as a non-Muslim minority and in 1984 through an ordinance,

all their non-Islamic activities were banned. In result of this ban, the fourth leader of the Qadianis, Mirza Tahir left Pakistan and came to London to carry on his false teachings under the name of Islam. Numerous books and leaflets were printed and distributed to convert youngsters in to Qadianis.

Hence, for a long time the need and urge to publish a book on the belief of Khatm-i-Nubuwwat, with all the proof and evidence from the Qur'an, Ahadeeth and Ijma'a, was quite understandable. My eyes fell upon Hazrat Maulana Mufti Shafi's rahmatullahi alayh work "Khatm-i-Nubuwwat". It is a very important basic and complete book on this topic. Our late respected brother Afzalur-Rahman managed to translate it into English. May Almighty Allah reward him for this effort. His daughter Yasmin Shiekh granted us permission to have it published from our organisation. May Almighty Allah reward her as well.

The first part of this book is "Khatm-i-Nubuwwah Fil Qura'an", in which Hazrat Muhammad sallalahu alaihe wassallam is proven to be the Seal of Prophethood from approximately a hundred verses of the Holy Qur'an. In the second part the same issue is discussed with 210 Ahadeeth and in the third part "Khatm-i-Nubuwwah Fil A'aasar" the same topic is proved with numerous sayings of the Sahabah, Tabie'een, Tabi-Tabie'een, the Immams of Ijtihaad and the Ijma'a of the Ummah.

This book is a must for anybody working for the cause of Khatm-i-Nubuwwat and for anybody who has any connection with the mission of Khatm-i-Nubuwwat. Apart from this, the learned scholars can also benefit from it and every Muslim library is incomplete without it. It is hoped that this book will be accepted amongst English readers. This book is published sincerely for the sake of Allah and with no intention of business. Whatever little profit is gained from this book will help publish more literature of this nature. You are requested to not only read this book, but to take part in giving Dawah of the mission of Khatm-i-Nubuwwat as well and taking part in spreading this book.

May Allah Ta'ala make the entire Muslim Ummah inviters towards Deen and bless them with sincerity and make them a means of guidance for the ones on the wrong path. A'AMEEN.

Abdul Rahman Bawa, Aalami Muballigh of Khatm-i-Nubuwwat, London

Finality of Prophethood

The fact that the Holy Prophet Hazrat Muhammad sallalahu alaihe wassallam the last Prophet sent by Allah and no one can be appointed as a Prophet after him, has been the unanimous belief of the Muslim Ummah throughout the centuries of Islamic history. This belief is based on express declarations given in the Holy Qur'an and Sunnah and therefore it has been regarded as one of the fundamental beliefs of Islamic religion and without this belief one cannot become a complete Muslim. Nobody from the Ummah has questioned or challenged this belief during the past 1400 years. But when Mirza Ghulam Ahmad Qadiani laid his claim to prophethood he started distorting and misinterpreting the express declaration of the Holy Qur'an and Sunnah and claimed that some kinds of prophethood are still possible. The claim of Mirza Ghulam Ahmad Qadiani was totally repugnant to the Holy Quran and Sunnah and the fundamental belief of the whole Ummah and the scholars of Islam refuted it at every plain. Many books are available now to refute different aspects of Mirza's claims. The book "Khatm-i-Nabuwwat" by my late father Maulana Mufti Muhammad Shafi' rahmatullahe alayh was one of the pioneer works in this direction.

The esteemed author has compiled the verses of the Holy Qur'an and sayings of the Holy Prophet Hazrat Muhammad sallalahu alaihe wassallam on which the fundamental belief of the finality of prophethood and Syedena Muhammad sallalahu alaihe wassallam is based. He has also discussed the so-called arguments advanced by Mirza Ghulam Ahmad Qadiani in proof of his own prophethood and has given satisfactory and convincing answers to all of them. The original book is in Urdu and has been widely read and appreciated. Many people have adopted the right path after reading this book and were converted from Qadianism to Islam. Late Mr. Afzakur Rahman had translated this book into English which is now being published by the Islamic Dawah Council UK. I did not have the opportunity to go through the translation but after reading some of the pages I hope that the translation will explain the main theme of the book. It is a matter of satisfaction that the book is being published under supervision of Maulana Yaqoob Bawa who is expected to correct the errors, if any. I pray to Allah that he may make this effort beneficial for the Ummah. Ameen.

Maulana Taqi Usmani

About the Author

The author of this book Hazrat Maulana Mufti Muhammad Shafi' rahmatullahi alayh has a very famous personality in the Islamic world, especially in the Indian sub-continent. He was born in Deoband, Dist. Sharanpur, U.P, India in 1314 A.H. (1897 C.E.). He completed his education in Darul Uloom Deoband itself. From amongst his teachers there were Hazrat Maulana Mohammad Anwar Shah Kashmiri, Maulana Shabbir Ahmad Usmani and many more scholars of Deoband. After graduating from Darul Uloom Deoband, he began to teach in the Darul Uloom and later on he became the head of the department of Ifta. He produced many thousands of Fataawa. At his post he was a Faqeeh, Mufassir and Muhaddith all at one time as well as being a Grand Mufti of Pakistan.

After Pakistan was created, he moved from Deoband and came to Karachi and laid the foundations of the Darul Uloom Karachi in an old school building in Nanakwara. Later on this Darul Uloom moved to a spacious piece of land in Korangi where new buildings were built for the Darul Uloom. He had students in large numbers from around the globe, who are now serving for the cause of Islam at their appropriate positions. Hazrat Mufti Sahib also wrote many books in Arabic and Urdu on various topics of Islam. He wrote a commentary of the Quran by the name of "Ma'aariful Qur'an" in simple and easy to understand Urdu. It is in eight volumes out of which four volumes have been translated into English until now.

Hazrat Mufti Sahib had selected Hazrat Hakeemul-Ummah, Maulana Ashraf Ali Thanwi rahmatullahe alayh for spiritual guidance in khilafat and bay't. He passed away on 10th of Shawwal 1396 and was buried within the grounds of the Darul Uloom Korangi.

It was according to the wishes of the teachers of Hazrat Mufti Sahib, Hazrat Maulana Mohammad Anwar Shah Kashmiri rahmatullahe alayh and Hazrat Maulana Murataza Hasan Chandpuri rahmatullahe alayh that this book (which is in your hands) should be compiled in Urdu. It was first published from Deoband in 1925, then again in 1937. Later on it was published in 1955 from Karachi and because of its importance, it has been published many times.

Hakeemul-Ummat, Hazrat Maulana Ashraf Ali Thanwi's rahmatullahe alayh opinion on the book of "Khatm-i-Nubuwwat"

After publishing "Khatm-i-Nubuwwat Complete", Hazrat Maulana Mufti Muhammad Shafi rahmatullahe alayh sent a copy of it through post to Hakeemul-Ummat, Hazrat Maulana Ashraf Ali Thanwi rahmatullahe alayh, with this intention that he will ponder over it and he would point out if there was any need of amendments. He would also write a few words about it, which would become a means of increasing its benefit.

Hazrat replied: "Without doubt, I had intended to read only a short part from the beginning and make a judgement about the rest, then write a few words about it. But as I read, the letter became longer which only left me reading all of it.
Massahallah it is complete from every aspect, especially the evidence that is given from the incidence of the "Jihaad of Musailama". It is absolutely immaculate and free from any need of proof for a person who is searching for the truth. Then reading the reply given to the doubts of Mirza, gave me pleasure to see the simplness of the knowledge of our elders, Jazakumullah Ta'aala.
After noticing this manner, I hope that Allah Ta'aala will bless you with a long life. Inshallah, Muslims will benefit a lot from you. These truthful words are enough from my behalf."

Ashraf Ali
15 Muharram 1346

Hayaat-e-Mufti Azam (page 62-63) Author, Mualana Mufti Rafi Usmani

FINALITY OF THE PROPHETHOOD

By Mufti Muhammad Shafi' (rahmatullah alayh)

INTRODUCTION

A need for compiling this booklet concerning the doctrine of the *Khatm-i-Nubuwwat* (Finality of Prophethood, or more precisely the discontinuation of Prophethood after the Prophet sallallahu alayhi wasallam) arose only to undertake a critical study of the claim of Mirza Ghulum Ahmad of Qadian to Prophethood and his statements which he subsequently issued from time to time. His claim and his statements are so confusing and self-contradictory in themselves that even the followers of the Mirza are in a fix as to how to define and determine the actual nature and significance of the Mirza's claim. In order to implicate the Muslims, the disciples of the Mirza sometimes bring forth in defence such of the statements of the Mirza himself in which he had once accepted the notion of *Khatm-i-Nubuwwat* with its genuine and pristine interpretation, as it is being held by the Muslim *Ummah* from the earliest day. The main purpose of the Qadianis in producing such statements of the Mirza before the simple-minded Muslims who are generally suffering from lack of proper information, is to deceitfully attract the latter into the fold of their own community, or in hours of need, to show their affiliation with the main body of the Islamic *Ummah.* As it happened recently, when Pakistan and more particularly the province of the Punjab was in a grip of riots that flared up in connection with the movement of *Khatm-i-Nubuwwat.* The then Khalifa of Qadian, Mirza Mahmud issued a statement to the press, proclaiming that all the Qadianis have an unswerving belief in the Finality of Prophethood of Muhammad sallallahu alayhi wasallam and that this had also been the claim of the Mirza (i.e. Ghulam Ahmad). While the fact is that several of the independent works of Mirza Ghulam Ahmad and the innumerable statements that he had consecutively been issuing, stand to contradict this fresh stand taken by Mirza Mahmud.

Again the Qadianis (especially their leaders) have not tried so far to retract from their stand which they had originally taken. The statement of Mirza Mahmud is therefore nothing but a trap, a snare, or an act of misrepresentation and concealment of the truth.

Therefore, before we should enter into discussing the subject of *Katm-i-Nubuwwat,* or should advance proofs and arguments in support of the notion, and should explain in detail this term, we feel it expedient to quote some of the authenticated (and genuine) statements issued by Mirza Ghulam Ahmad and his *Khalifas* from time to time, with a view to making known to the readers the notions and views on the problem of Prophethood held by the Qadianis, and also to inform them how the Qadianis behave towards the whole Muslim *Ummah.*

Suffice to quote here only a few out of the hundreds of texts and statements of the Qadianis in this regard.

It is true that the Mirza once held the notion of the Finality of Prophethood and firmly acknowledged the truth of Finality of Prophethood; but in the late period of his life he denied it. He then gave a new interpretation to this term, and ultimately claimed Prophethood and Revelation for himself. His statements in this connection are inconsistent and sometimes self-contradictory. The only feasible way to reconcile the discrepancies and contradictions found in the statements of the Mirza and in his reasoning, is to clarify and divide them into various chronological periods of his life. Thus we find that the Mirza had undergone three different periods of his thinking in respect of this problem.

First Period: Initially the Mirza held the same genuine tenets as all the Muslims do. He did not allow any fresh interpretation to be made of this term, nor was he willing to pervert the text (of the Qur'an). During this period he contributed essays and articles to propagate the truths of Islam.

Second Period: With the advent of this second period of his thinking the Mirza began claiming new discoveries. But he was however slow, gradual and cautious in making these claims. First he proclaimed himself a "Mujaddid" (Reformer), a little later the "Mahdi" (the guided Imam destined to appear about the close of earthly life), and finally "the Promised Messiah." At this juncture he inevitably felt that the "Promised Messiah" was to be a Messenger, a Prophet endued with constancy and patience, and hence qualified to receive the Divine Revelation. But in view of this dogma no new person can claim to be the "Promised Messiah." Hence he started putting fresh interpretations of the Finality of Prophethood. He also fabricated a number of types of prophethood - like *tashri'i* (a Prophet associated with the power of law giving), *non-tashri'i* (a Prophet who is commissioned with the prerogative of law making), *zilli* (shadowy, i.e. one having the reflection or image of an earlier Prophet).

Buruzi, lughawi (literal) and *(majazi,* metaphorical, i.e., quasi-Prophet). The sole aim of the Mirza in doing this was to create doubts and uncertainties regarding this concept. He also endeavoured to prove that some of his fabricated types of prophethood could feasibly appear even after the demise of the Prophet Muhammad sallallahu alayhi wasallam. In the end he claimed for himself prophethood that could appear after our Prophet.

Third Period: During the last period of the thinking of the Mirza, he dispensed with the need of giving new interpretations of the Qur'anic terms or of perverting the texts. He gave decisions on prophethood with all/full freedom. He declared that *tashri'i* or *non-tashri'i* Prophethood was possible. Consequently he claimed himself to be a law-giving Prophet.

The second period ushered towards the close of the nineteenth century or the beginning of the twentieth century. Obviously the first period preceded the second period, and the third period came after the expiry of the second period.

Now we present before the readers some of the written statements of the Mirza and of his second Khalifa.

First Period

Definition of *Nabi* and *Rasul* in the year 1891.

(I). "In the nomenclature of Islam, *Nabi* and *Rasul* mean a person who introduces complete law of religion, or who abrogates some of the laws of the previous Prophet/Prophets. Nor is he known as a member of the *Ummah* of a previous Prophet, and is directly connected with Allah the Exalted without deriving knowledge from elsewhere." (Letter of the Promised Messiah, dated 17 August 1891, printed *Mubahatha Rawalpindi,* p.145).

(2) Just as the *Hadrat* (Mirza) has explained in the proofs and arguments in favour of the possibility of the appearance of 'Isa as a Prophet in this *Ummah.* Both of these realities (i.e. Prophethood and membership of the *Ummah)* are contradictory (to each other). (Review *Mubahatha,* Rawalpindi. p.8). The connotations of *Rasul* and *Ummati* are mutually exclusive of each other *(Izala-i-awham,* p.575, quoted from *Mabahatha Rawalpindi,* p.146).

(3). "Muhammad sallallahu alayhi wasallam is not the father of any men among you; but the Messenger of Allah and the 'Seal of the Prophets' (i.e. the last of them)." (33:40).

Don't you know that the Merciful Lord the Magnificent has called our Prophet sallallahu alayhi wasallam as "the Last of the Prophets" without any exception: and that our Prophet also explained it in one of his noble sayings: "there shall be no Prophet after me." *(Hamamat al-bushra,* p.20, comp. by Mirza Ghulam Ahmad, quoted from the *Mubahatha Rawalpindi,* p.147).

(4). "The Holy Qur'an contains definite and clear mention of the Finality of Prophethood. It would be a mischief to make any distinction between an early or a later Prophet. The *hadith:* "There shalt not come any Prophet after me," affords a general negation. *(Ayyam al-sulh,* p.146, quoted from the *Mubahatha Rawalpindi,* p.l47).

(5). "Are you not aware the Lord the Merciful the Bounteous has named our Prophet sallallahu alayhi wasallam 'the Last of the Prophets' without any exception? Our Prophet has explained this term with his saying: 'there shall not come any Prophet after me.' This is a distinct and unequivocal explanation for the truth-seekers. Should we ever think of the appearance of a Prophet after our Prophet we would, in other words, be opening the gate of Revelation while it has been closed forever. This would not be proper for us to think so. As it is manifestly known to the Muslims. How is it possible that a Prophet should appear after our Messenger, especially when the chain of Revelation had been cut off forever, and Allah the Exalted had brought to a close the centuries long chain of Prophets." (Mirza Ghulam Ahmad Qadiani: *Humamat al-bushra,* p.34).

(6). The Prophet said: "No Prophet shall appear after me." And this *hadith* was so widely and popularly known that its truth was never to be questioned. The Qur'an - every word of which is infallible - testifies to the truth of its verse, namely "but he is the Messenger of Allah and the last of the Prophets" (33:40), and it declares that in verity the commissioning of Prophets after our Prophet has come to a dead stop." *(Kitab al-bariya,* p.184, footnote by the Mirza).

(7). Every wise man shall understand that Allah the Exalted is True to His Promise, and that the Promise involved in this verse (33:40) and distinctly explained in several of the *ahadith* to the effect that from the time of the death of the Messenger, Gabriel has been forbidden for ever to bring

down (to the earth) any revelation (from above) are realities and truths. Hence no person shall be elevated to the rank of Messenger-hood after our Prophet sallallahu alayhi wasallam. (*Izala-i-awham* of the Mirza, p.577).

(8). "According to the Qur'an, no Messenger shall ever appear after this Prophet - even though he be from among the earlier Messengers or later Messengers. For a Messenger always receives the knowledge of *Din* (religion) only through the medium of Gabriel: and now Gabriel is forbidden to descend (to the earth) with a revealed Message, and it is likewise impossible that a Messenger may appear but he is not linked with the chain of Prophetic Revelations." (Mirza: *Izala-i-awham,* p.761).

(9). "The reality and quiddity of a Messenger implies that a Prophet receives the knowledge of *Din* only through the medium of Gabriel. And we have already proved that the Prophetic Revelation has come to a dead stop till the day of Resurrection." *(Izala-i-awham,* p.614, quoted in the *Fitna-i-Mirza'iyat).*

(10). "Among the implied impossibilities is that Gabriel may again resume his visits to the earth with Prophetic Revelation, and a new Book of Allah may come into existence, though it should incidentally have coincidence with the Holy Qur'an. An implied impossibility is always an impossibility. Note it." *(Izala-i-awham,* II, p.583).

(11). "It does not become Allah to send a Prophet after this, nor to resume the chain of Prophets when He has once stopped it for ever." *(A'ina-i-kamalat-insan,* p.277).

(12). "I do not hold any view in these matters other than what all the people of the Approved Path and the Community *(Ahl-i-Sunnah).* In this house of Allah (i.e. the Congregational Mosque of Delhi) I proclaim in clear and unequivocal terms before the Muslims present here that I firmly believe in the Finality of Prophet for the Last of the Prophets, and I deem a person infidel and out of the pale of Islam who should deny the Finality of Prophethood." (A written statement of Mirza Ghulam Ahmad dated 23 Oct, 1891 read out in the Cathedral Mosque of Delhi - see *Tabligh-i-Risalat,* Vol. II, p.24).

(13). "We also curse a person who should claim Prophethood for himself. We believe and profess that there is none worthy to be worshipped but Allah and that Muhammad sallallahu alayhi wasallam is the Messenger of Allah. We have further belief in the Finality of Prophethood for Muhammad sallallahu alayhi wasallam. (An advertisement issued by

Mirza Ghulam Ahmad of Qadian, dated 20 Sha'ban, quoted in the *Tabligh-i-Risalat,* p.2).

(14). "How is this proper and permissible for me that I should claim Prophethood for myself and thereby throw myself out of the pale of Islam and join the party of infidels." *(Hamamat al-bushra,* p.96*).*

The Second Period
(After the year 1899)

A change effected in the definition of *Nabi:*

(15). "Now, all forms of Prophethood are banned except the Prophethood of Muhammad sallallahu alayhi wasallam. (His Prophethood may be translated as Muhammadan Prophethood?) No Prophet can now appear who has received a Divine *Shari'ah* or law; however it is possible that a *Nabi* (Prophet) without a Divine *Shari'ah* may appear, and again he should have been a member of the *Ummah* (of the Prophet). From this point of view I am a member of the Muslim *Ummah* and withal a Prophet." *(Tajalliyat-i-Ilahiya,* p.25, quoted from *Mubahatha Rawalpindi,* p.130).

Perversion in the connotation of Finality of Prophethood, and an implied claim to Prophethood

(16). "The word *Nabi* in these days should mean a person who is able to have the divine privilege of the Divine Audience by reciprocally addressing and speaking with Allah, and is commissioned to revive the (pristine) religion, and who has not brought another law *(Shari'ah).* For the *Shari'ah* ended with the Prophet Muhammad sallallahu alayhi wasallam." (*Tajalliyat-i-Ilahiya,* p.9, footnote to *Mubahatha Rawalpindi,* p.120).

(17). "You (people) cannot enjoy the divine graces without the Prophets and Messengers. Hence it is essential that the Prophets of Allah should be raised from time to time so that they should elevate you to the rank of firm belief and love, and thereby you receive those Divine graces. Now would you like to defy Allah the Exalted and break down His Eternal Law?" (Lecture, Sialkot, p.32 *Mubahatha Rawalpindi,* p. 3)

(18). "According to the Islamic nomenclature and terminology, a *Nabi* is he who receives from Allah a speech comprising mysteries *(ghaib)* and

fantastic prophecies to be communicated to the creatures (or men) of Allah." (Speech, *Hujjat Allah,* p.2, the paper *al-Hakam* dated 2 May, 1908, *Mubahatha Rawalpindi,* p.121).

(19). "Unfortunately all this confusion arose from a mistake. The scholars had not looked deeply into the significance of *Nabi. Nabi* means a person who receives knowledge from Allah through the medium of Revelation, and who enjoys the privilege of conversing with Allah. It is not necessary that he is given *Shari'ah* (law), nor that he should be a follower of a law-giving Messenger." (Appendix to the *Barahin,* v. 138, the *Mubahatha Rawalpindi,* p.131).

(20). "According to me, a *Nabi* is he who receives the *Kalam* (Word) of Allah with truth in abundance and continuedly, and the Word of Allah should contain mysteries and hidden truths *(ghaib).* Therefore Allah calls me a *Nabi* without *Shari'ah." (Tajalliyat-i-Ilahiya,* p.26, the *Mubahatha Rawalpindi,* p.133).

(21). "I do not belong to a new type/category of *Nabi.* Hundreds of *Nabis* have appeared before me." *(al-Hakam,* dated 10 April, 1908, the *Mubahatha Rawalpindi,* p.133).

(22). "Through the grace of following the Prophet thousands of *awliya'* (saints) have been raised. Among them is one who is a follower (of the Prophet Muhammad sallallahu alayhi wasallam) and belongs to his *Ummah,* and over and above this he is a *Nabi* also." *(Haqiqat al- Wahy,* p.28, fn., the *Mubahatha Rawalpindi).*

(23). "It is a special mercy from Allah that one of the followers of the Holy Prophet was elevated to such a stage that from one point of view he is an *Ummati* (a follower and a member of the Muslim *Ummah),* and from another point of view he is a *Nabi." (Haqiqat al-Wahy,* p.96, fn., the *Mubahatha Rawalpindi).*

(24). "(These antagonists) recite to us such *ahadith* which prove that in the *Ummah* of the Prophet shall be raised such people who would be like the Prophets of Israel: and finally there shall appear a man who would be a *Nabi from* one point of view, and at the same time be an *Ummati* (a follower and a member of the Islamic *Ummah)* from another point of view. And it would be this man who shall be called the "Promised Messiah." *(Haqiqat al-Wahy,* p.101, fn., the *Mubahatha Rawalpindi,* p.134).

(25). "All the *awliya'* (singular, *wali,* one who is very near or friend, i.e. a saint, or, a holy man), the *Abdal* (singular *Badal,* a substitute, or a person by whom, it is said, Allah continues the world in existence. Their number is 70. When one dies, another takes his place, being so appointed by Him) and the *Aqtab* (singular *Qutb,* a pivot, an axis, the highest stage of sanctity among the Muslim saints) from this Islamic *Ummah* have not been granted that much large part of Divine grace, which had been granted me. For this reason have I been peculiarly characterised to receive the title of *Nabi,* and none else is deserving of this rank." *(Haqiqat al-Wahy,* p.391, the *Mubahatha Rawalpindi).*

(26). "Keeping in view this connection, and experiencing the same, and also being named both Muhammad and Ahmad, I am also a Messenger and also a *Nabi.*" *(Ek ghalati ka izala,* p.4, the *Mubahatha Rawalpindi).*

(27). "We claim that we are a Messenger and also a *Nabi.* In fact this is a linguistic controversy. One with whom Allah the Exalted enters into conversation to a great extent both in respect of quality and quantity, and his word contains a very large number of prophecies, he is a *Nabi.* This definition is aptly applicable to us. Hence we are a *Nabi." (Badal,* dated *5* March, 1908, the *Mubahatha Rawalpindi,* p.l37).

(28). "I am the Promised Messiah, and am the very same person who has been named *Nabi Allah* by the Chief of the Prophets." *(Nuzul al-Masih,* p.48, the *Mubahatha Rawalpindi).*

(29). "I am a Messenger and a *Nabi* (Prophet). In other words in respect of complete reflection *(zilliyat-i-kamilah),* I am a mirror in which can be seen the full reflection of the Prophethood of Muhammad sallallahu alayhi wasallam and also his face." *(Nuzul al-Masih,* p3, fn., the *Mubahatha Rawalpindi,* p.130).

(30). "In this manner, I have been known as 'Isa ibn Maryam in the Book of Allah. Since Maryam is an individual *Ummati,* and 'Isa was a *Nabi;* hence by calling me Maryam and 'Isa, it has been clarified that I am an *Ummati* (follower/member of the Islamic *Ummah)* and also a *Nabi* (Appendix to *Barahin,* v. 159, the *Mubahatha Rawalpindi).*

(31). "The wisdom underlying giving me this compound name (i.e. *Ummati Nabi)* appears to reprimand the Christians who take 'Isa ibn Maryam for a god, but our Prophet is a Prophet of such a high rank that a member of his *Ummah* can rise to the office of a *Nabi* (Prophet) and be

named ‘Isa, while he is only an *Ummati.*” (Appendix to the *Barahin,* v. 184, the *Mubahatha Rawalpindi,* p.128).

(32). “In spite of the claim of this person (entitled the Promised Messiah) to Prophethood and in spite of his being named Muhammad and Ahmad by way of reflection our Prophet Muhammad is still the Last of the Prophets.” *(Ek Ghalati ka izala,* the *Mubahatha Rawalpindi,* p138).

(33). “Allah the Glorified has made the Prophet sallallahu alayhi wasallam - the possessor of the Seal *(Sahib-i-khatam);* i.e. He gave him the Seal of the *Kamalat* (perfections), which Seal was not to be given to any other Prophet. Hence he was named *khatim-i-Nabiyyin.* In other words the *Kamalat-i-Nubuwwat* (perfections of Prophethood) are obtained only through following Him: and it is only by virtue of His attention that spiritual *Nabis* are formed. His Divine Power did not fall to the share of any other Prophet.” *(Haqiqat al-Wahy,* p.97, fn., the *Mubahatha Rawalpindi,* p.141).

(34). “Wherever (in my writings) have I denied my claim to Prophethood and to the office of a Messenger, I have done so only in this sense that I am not a law-giving *(Nabi* or Messenger) nor am I an independent *Nabi.* I am nevertheless a Messenger and a *Nabi* only in this sense that I have received Divine mysteries *(‘ilm-i-ghaib)* from Allah by virtue of following the Messenger Muhammad sallallahu alayhi wasallam and thereby attaining the spiritual favours and bounties *(batini fuyud)* and also acquiring his very name for myself. But I have never denied the claim to Prophethood without a new *Shari’ah.* On the other hand Allah has invested me with Prophethood and the office of a Messenger only in this sense. Hence I do not hesitate to claim to Prophethood and the office of a Messenger in this very sense.” (Advertisement *Ek ghalati ka izala,* the *Mubahatha Rawalpindi,* p.143).

(35). “We do believe that he (Muhammad sallallahu alayhi wasallam) is the Last of the Prophets and there shall not come a Prophet after him, except him who is brought up with His Favours and who enjoys the aid of His Promise.” *(Mubahatha Rawalpindi,* p.143).

The Third Period

His open claim to Prophethood, Messengership and Prophetic Revelations:

(36). "I swear by Allah in Whose Hand is my soul and say that He Himself has commissioned me, and that He Himself has called me a *Nabi."* (Appendix to the *Haqiqat al-Wahy,* p.68, the *Mubahatha Rawalpindi,* p.135).

(37). "We do not inflict punishment till we have first sent a Messenger (to warn). (cf. Q.17:15.) This evidently goes to prove that a Messenger is to be commissioned in the last of the days: and this (Messenger) would be the Promised Messiah." (Appendix to the *Haqiqat al-Wahy,* p.65, the *Mubahatha Rawalpindi,* p135).

(38). "And others of them have not yet attained unto them (by embracing the faith…) (62:3). This verse also foretells the appearance of a *Nabi* in the last of the days." (Appendix to the *Haqiqat al-Wahy,* p.67, the *Mubahatha Rawalpindi,* p.135).

(39). "I have distinctly been awarded the title of *Nabi*." (Appendix to the *Haqiqat al-Wahy,* p.150, *Mubahatha Rawalpindi,* p.135).

(40). "In these days, if Allah wills, all the pious, righteous and holy Prophets of the past will be represented in one single person: and this person shall be I. And likewise in these days are to be formed the images and models of all the vicious people like Pharaoh, or the Jews who had contrived to crucify the Messiah (Jesus) or Abu Jahl." *(Barahin,* v. 90, *Mubahatha Rawalpindi,* p.135).

(41). "Allah the Exalted has manifested so many Signs to prove that I have been commissioned by Him, that if they (Signs) were to be distributed on a thousand of Prophets, the Prophethood could be proved. But the satanic people among men are not prepared to believe (in me)." (*Chashma-i-ma'rifat,* p.217).

(42). "Allah has supported me with thousands of His Signs to this effect that very few Prophets have passed who have been supported (by Allah with His Signs). But those whose hearts and minds have been sealed shall not benefit from the Signs of Allah." (Appendix to the *Haqiqat al-Wahy,* p.148).

(43). “I swear by Allah in Whose Hand is my soul, that He has sent me and has called me a *Nabi,* and has named me the Promised Messiah. In proof thereof He has manifested many big Signs, the number whereof reaches to the tune of three-hundred thousand.” (Appendix to the *Haqiqat al-Wahy,* p.148).

(44). “The true Allah is He Who has commissioned His Messenger to Qadian.” *(Dafi’ al-bala’,* p.170).

(45). “The truth is that the holy Revelation which comes to me, there occur in it such words as *Rasul, Mursal* and *Nabi* - not once but a thousand times.” (*Barahin-i-Ahmadiya,* p.498).

Such claims have been severally repeated in the *Arba’in,* pp.4-6; *Nuzul al-Masih,* p.99; *Haqiqat al-Wahy,* pp.102-107; *Anjam-i-Athum, p.62; Haqiqat al-Nubuwwat* by Mirza Mahmud, pp.209-214).

(46). “How can I deny (or repudiate) the continued chain of Revelation (coming unto me) for the last twenty three years? I have as firm belief in His Holy Revelation as I do in respect of all the Revelations of the past before me.” *(Haqiqat al-Wahy,* pp. 150, 211; *Anjam-i-Athum,* p.62).

(47). “1 was told that my mention occurs in the Qur’an and *Hadith:* and this verse refers to me: “It is He Who has sent His Messenger with the direction and the true religion, that He may cause it to appear superior to every other religion.” (9:33). *(I’jaz-i-Ahamadi,* p.7).

(48). “Whatever I hear from the Revelation of Allah,
By Allah I deem it free from any flaws (or doubt).
Similarly I consider the Qur’an free from all sorts of flaws. This is our belief.” (Mirza: *Risala-i-Nuzul al-Masih* p.99).

(49). Again in this tract p.99 *(risalah)* he says:
“Although there had been (in the past) many Prophets,
But in respect of Knowledge *(‘irfan)* I am no worse that any,
By verity I am not inferior to any of them all.
Whoever says (otherwise) he is a liar and accursed.”

(50). “The (Being) Who gave a cup (of wine) to every Prophet
He gave to me the whole of it.” *(Risala-i-Nuzul al-Masih,* p.99).

(51). “Of the Divine conversation and discourse which have been published in the *Barahin-i-Ahmadiya,* is the following piece of Revelation:

‘It is He Who has sent His Messenger with the direction and true religion, that He may cause it to appear superior to every other religion.’ (9:33). (*Barahin-i-Ahmadiya,* p.498). Here this humble servant has clearly been addressed as a Messenger.” Again in this book another piece of revelation has been appended: “Muhammad is the Messenger of Allah; and those who are with him are fierce against the unbelievers, compassionate towards one another.” (48:29). Here and at several other places, this humble servant has been referred to as a *Rasul* (Messenger).” *(Tabligh-i-Risalat,* I, 104, *Qadiani Madhhab,* p.334).

Prophethood combined with law-giving power; and his claim to be a law-giver:

(52). “If you proclaim that a law-giving Prophet is doomed to destruction on fabricating a lie, unlike any other who fabricates lies - this proclamation is baseless. Allah has not laid restriction on fabrication of lies on the *Shari’ah.* You should also try to understand what *Shari’ah* is. It is something that describes a number of commands and prohibitions through the medium of *Wahy* (revelation) and thus fixes law for the *Ummah.* One who brings this is called (a possessor of *Shari’ah,* or endued with law-giving capacity). According to the provisions of this definition, our opponents and antagonists stand guilty. For my revelation consists of both commands and prohibitions: and ages have passed over this.

Tell the true believers that they restrain their eyes, and keep themselves from immodest actions. This will be more pure for them (24:30). This is mentioned in the *Barahin-i-Ahmadiya.* This state of affairs continues up till now, and these are commands and prohibitions in the revelation to me.

“If you should say that by *Shari’ah* is meant that *Shari’ah* (or law) which contains new and fresh ordinances, it would not be a valid statement. For, Allah says: Verily this (is written) in the ancient books, the books of Ibrahim and Musa (87:17-18). That is to say that the Qur’anic teaching is also contained in earlier scripture. If you take another stand and say that *Shari’ah* is something which contains an exhaustive mention of all the commands and prohibitions, that too would be a false statement. For, of the *Torah* or the Qur’an were to comprise all the details of the laws of *Shari’ah* there would have been no need of *Ijtihad* (exerting one’s self to form an opinion or a judgement in a case of law or a rule of law, by

applying analogy to the Qur'an and the *Sunnah).* Hence all these notions are non-sensical and based on lack of proper judgement."

In a foot-note (no. 7) the Mirza further states: "Since my teaching comprises both commands and prohibitions and also revival of the essential injunctions of the *Shari'ah,* Allah has called my teaching and the revelation that I receive *Fulk* (ark), as it occurs in the revealed text: And make the ark in Our Sight, and according to Our Revelation. (23:27). Verily those who swear fealty unto you swear fealty unto Allah: The Hand of Allah is over their hands. (48:10). I.e. make the ark of this teaching and revival (of the previous injunctions) before Our Eyes in accordance with Our Revelation. And those who swear allegiance unto you, they indeed swear allegiance unto Allah. This is the Hand of Allah which is over their hands. Look, Allah has declared my teachings and (the) allegiance unto me as the ark of Noah, and a source of salvation. Those who have eyes should see, and those who have ears should hear." (Footnotes on p.7 of the *Arba'in*).

The Mirza claims equality with all Prophets, rather claims superiority to them: and insults them:

(53). "I am Adam, I am Shith, I am Noah, I am Abraham, I am Isaac, I am Ishmael, I am Jacob, I am Joseph, I am Moses, I am David, I am 'Isa. I am the perfect epiphany of the name of the Holy Prophet otherwise I am by manner of reflection Muhammad sallallahu alayhi wasallam and Ahmad." *(Haqiqat al-Wahy,* p.72 fn; *Nuzul al-Masih,* p.4; *Khatm-i-Nubuwwat,* p.8).

(54). "No need to talk of Ibn Maryam - Ghulam Ahmad is better than him." *(Dafi' al-bala',* p.2, *Khatm-i-Nubuwwat,* p.8).

(55). "Allah has sent the Messiah to this *Ummah,* with glories far superior to the former Messiah. I swear by Allah in Whose Hand is my soul, if the Messiah son of Maryam had to appear in these modern days he would certainly have not been able to perform the tasks that I can do, and the Signs (or miracles) that are happening at my hands he would never have been able to show any. *(Haqiqat al-Wahy,* pp. 148, 135).

(56). "Your family is indeed very pure! Three of your grandmothers from the paternal side and three of your maternal grandmothers were whores and prostitutes. Their blood now runs into your veins." *(Anjam-i-Antham,* p.7 f.n.). "Then why did this stupid child of Israel call these trifling things as prophecies?" (Appendix *Anjam-i-Antham,* p.5; *Izala Kalan,* p.3; *I'jaz-i-*

Ahmadi pp.13, 14; *Izala-i-Awham,* pp.132-133; *Kishti-i-Nuh,* p.16’ *Khatm-i-Nubuwwat,* p.8).

The Mirza claims to be superior to the *Khatim al-Nabiyyin:*

(57). “The number of the miracles of our Prophet sallallahu alayhi wasallam’ does not exceed 3000, as enumerated by the authors.” *(Tuhfa-i-Gauharawiya,* p.40). He claims his own miracles beyond one million, see the *Barahin-i-Ahmadiya,* v. *57).*

(58). “A lunar eclipse occurred (as a Sign) for the Prophet but for me there occurred an eclipse of the sun and the moon. Do you still deny?” *(I’jaz-i-Ahmadi,* p.71).

(59). In his advertisement entitled *Ek ghalati ka izala,* the “holy Promised Messiah” stated: “Muhammad is a Messenger of Allah: and those who are with him are fierce against the infidels but compassionate towards one another. (48:29). In this piece of revelation by ‘Muhammad is a Messenger of Allah’ is meant myself: and Allah has called me by the name of ‘Muhammad Rasul Allah’.” (The daily *al-Fadl,* Qadian, Vol. X, dated 15 February, 1915).

(60). “Thus shadowy Prophethood *(zilli nubuwwat)* did not push back the Promised Messiah, but on the other hand has pushed it forward, to this extent that he has been brought shoulder to shoulder with the noble Prophet Muhammad sallallahu alayhi wasallam.” (Sahibzada Bashir Ahmad Qadiani: *Kalimat al-fadl,* from the *Review of Religions,* XIV. pp.112, 2).

(61). “Now Muhammad sallallahu alayhi wasallam has again appeared among us –

> And he is in a sublimer glory.
> Whoever wishes to have a glimpse
> of Muhammad sallallahu alayhi wasallam, O Akmal.
> Let him cast a glance on Ghulam
> Ahmad in Qadian.”

(A poetical line composed by Qazi Zahir al-Din Akmal of Qadian, published in the paper *Paigham-i-sulh,* Lahore dated 14 March, 1916).

(62). “There is a great difference between me and Muhammad. As for myself I am in constant receipt of the support of Allah.” (Mirza, *Nazul al-Masih,* p.96).

***Ahadith of* the Holy Messenger insulted:**

(63). “In reply to this, we swear by Allah and say that *Hadith* is not the base of this claim (to Prophethood): but it is founded on the Qur’an and the *Wahy* (Revelation) sent unto me. Nevertheless we advance those of the *ahadith* which are in consonance with the Holy Qur’an and are not incompatible with the revelations sent unto me. We throw off the rest of the *ahadith* like waste and refuse.” *(I’jaz-i-Ahmadi,* pp.30, 31, 29, *Tuhfa-i-Golarhawiya,* p.10).

Filthy abuses hurled on those who denied him and all the Muslims declared unbelievers:

(64). “Any person who shall not follow you and shall not take an oath of fealty unto you and shall remain your antagonist, shall be an antagonist of Allah and the Messenger and shall be cast in Hell.” (A Revelation of Mirza Ghulam Ahmad - *Tabligh-i-Risalat* IX, p.67).

(65). “All the Muslims have accepted me and my mission: but the children of prostitutes and fornicators have repudiated me.” *(A’ina-i-Kamalat,* p.54).

(66). “Anybody who opposes me is a Christian, a Jew, or a polytheist and hence a dweller of Hell-fire.” *(Nuzul al Masih, p.4 Tadhkira,* p.217; *Tuhfa Golarhwiya,* p.31; *Tabligh-i-Risalat,* IX, 27).

(67). “Undoubtedly all of your enemies have changed into wild boars; and their women have excelled the bitches (in respect of manners).” *(Najm al-huda,* p.10; *Durr-i-thamin,* p.294).

(68). “Anyone who does not accept our victory, let him know that he wishes to be a bastard.” (*Anwaral-Islam,* p.20).

69. “Every person to whom my mission has reached, and he has not accepted me ceases to be a Muslim.” *(Hiqaqat al-Wahy,* p.163; *Khatima-i-Bahth. p.26).*

(70). “*Kufr* is of two forms - (firstly) a *kufr* that a person denies Islam; and does not believe in the Prophet Muhammad sallallahu alayhi wasallam as

the Messenger of Allah; and (secondly) that a person, for instance, does not believe in the Promised Messiah and considers him an imposter in spite of the proofs offered to him, from Allah saying that Allah and His Messenger have furnished evidence and also supported from the books of the earlier Prophets. Thus he is deemed to have denied the word of Allah and His Messenger. If you look at both the forms of *kufr* (disbelief) you will find them one and the same thing." *(Haqiqat al-Wahy,* 163; *Khatima-i-Bahth,* p.26).

(71). "The greatest of wretchedness is the denial of those holy people whom Allah has commissioned to this world: and the greatest of blessedness is the acceptance of those holy people, for they are the key to the citadel of peace, and a refuge for those who enter the citadel. Think of the state of that man who would be able to open the gate with the key and himself would not enter the citadel of peace and sat outside it with those who had been driven out. In fact there are only two types of men who would be the most wretched of the men and the genii: firstly, those who did not believe in the *Khatim al-Ambiya;* and secondly, those who did not believe in the *Khatim al-Khulafa* (the last of the successors)." *(Al-Huda,* by Ghulam Ahmad, p.4; *Khatima-i-Bahth,* p.26).

(72). "One who calls (me) a *kafir* (infidel) indeed denies (my claim). And one who denies (my claim to Prophethood) is undoubtedly a *kafir* (infidel)." *(Barahin-i-Ahmadiya,* (Second Edition), V. 67; *Khatima-i-Bahth,* p.26).

(73). "The reply: It is strange that you consider a person who calls another a *kafir* (infidel) as different from one who denies (my claim to Prophethood): while in the Sight of Allah there is no difference between the two. For, a person who does not believe in me, in reality he considers me an imposter and a forgerer. But Allah says: Who is more unjust than he who invents a lie against Allah (6:21), and he is the greatest of all infidels. Thus according to a falsifier if I invented a lie against Allah, I would not be deemed an infidel but the greatest of infidels. But on the other hand one who does not believe in me, in fact does not believe in Allah and the Messenger; for, I do possess the prophecies made about me by Allah and the Messenger." *(Haqiqat al-Wahy,* p.163; *Khatima-i-Bahth,* p.26).

(74). Fazal Hussain, Bar-at-law requested the Mirza for about six times that the Mirza should allow us (i.e. Fazal Hussain and his party) to say the prayers with all the Qadianis. For those who do not declare the Qadianis infidels should be allowed to say the stipulated prayers *(salat)* with the

Qadianis. But the Mirza (Ghulam Ahmad) refused to grant permission and said: "We cannot permit this. We consider all those who do not call us infidels, as good as infidels." *(Faisala,* No. 33, quoted from the *Munazara-i-Rawalpindi,* p.265; *Khatima-i-Bahth,* p.27).

(75). "A person who declares himself neutral, is in reality one of our falsifiers. And he who does not verify our truth but simply says: 'I consider them good people', is also one of our antagonists. Such people are indeed hypocrites by nature." *(Badr,* dated 24 April, 1903; *Munazara-i-Rawalpindi,* p.273; *Khatima-i-Bahth,* p.27).

(76). "However this is not our business to investigate into the *Kufr* (infidelity) of every individual. This is to be done by Him Who Knows the unseen, the secrets and the mysteries. Since *Shari'ah* is concerned with the *zahir* (external, outward or perceptible) actions, we are not in a position to declare a person who does not believe in us, a *Mu'min* (true believer), nor can we declare that he is to be exonerated. We should therefore call a *Kafir* (infidel), one who denies us." *(Haqiqat al-Wahy* p.171; *Khatima-i-Bahth,* p.27).

(77). "Therefore anyone who does not call (the Mirza) an infidel but still he does not profess belief (in the Mirza) is a *Kafir* (according to the Mirza). Even that person is also declared a *kafir,* who has perfect faith in the truth *(of* the Mirza) and does not deny (the Mirza) orally but is reluctant in taking the oath of allegiance (to him). One may think that the Mirza was a stern bigot in this matter. This is of course what reason demands. For, if a Hindu, for example, should have faith at heart in the Messenger of Allah and may also testify to it with his heart, and at the same time does not orally deny the truth of the Messenger and his Mission, but is reluctant in openly embracing Islam for any reason whatsoever, we cannot declare him a Muslim. We shall consider him a *kafir.* The Islamic *Shari'ah* does not permit to have any conjugal relationship with him, i.e. he is not allowed to marry a Muslim woman. Such is the case of a *non-Ahmadi* who should inwardly believe in our Prophet (Mirza) but still hesitates to take the oath of allegiance. Therefore those who are still reluctant in accepting the claim of the (Mirza) have been declared by him infidels… as I have quoted some of the relevant texts from the writings of the Mirza." *(Tashhidh al-adhhan,* pp.41-42 dated April, 1911, comp. Mirza Bashir al-Din Mahmud of Qadian, *Khatima-i-Bahth,* pp.27-28).

(78). "It is incumbent on us not to call *non-Ahmadis,* Muslims, nor should we say our stipulated prayers behind any of them. For, in our sight, these

non *Ahmadis* deny the claim of one of the Prophets of Allah. This is again a matter of *Din* (religion): and we should not have a say in the affair." (Mirza Bahir al-Din Mahmud: *Anwar-i-Khilafat,* p.20, *Khatima-i-Bahth,* p.28).

(79). "All the Muslims who have not attended the ceremony of the oath of fealty to the Mirza (the Promised Messiah), whether they have heard the name of the Promised Messiah or not, are *kafirs* and are out of the pale of Islam. I testify to the fact that these are my beliefs and tenets." *(A'ina-i-Sadaqat,* p.35; *Khatima-i-Bahth,* p.28).

Contradictory and inconsistent statements; interpretations and perversion of the connotation of *Khatm-i-Nubuwwat*

Firstly, the Mirza says in his work entitled the *Haqiqat al-Wahy (p.97. f.n.)*: "Allah the Exalted made the Prophet Muhammad sallallahu alayhi wasallam the possessor of the Seal *(Sahib-i-khatam),* i.e. He gave him the seal of *Kamalat* (perfections) which seal was not further to be given to any other Prophet. That is why he was named the *Khatim al-Nabiyyin.* In other words the *Kamalat-i-Nabuwwat* (perfection's of Prophethood) are obtained only through following him. And it is only by virtue of his attention that some are trained into spiritual Prophets. His Divine power *(Quwwat-i-Qudsiyah)* has not been bestowed on any other Prophet."

This indicates that *Khatim al-Nabiyyin* does not signify 'the Last of the Prophets,' but the Seal of the Prophets, which would mean that the (Prophet Muhammad sallallahu alayhi wasallam) was only granted the power and prerogative of making Prophets. Thus he was given the Seal of Prophethood, so that he may send forth as many Prophets as he should like.

But unfortunately the writing of the Mirza are a mere jumble. After some time he himself forgets his own previous statements. [A liar has a short memory]. In his *own book the Haqiqat al-Wahy* (p.391) he says: "All the *awliya'* (saints and holy men), the *abdal* (substitutes who wield the affairs of the world on the behest of Allah), and the *aqtab* (pivots) from this Islamic *Ummah* have not been granted that large share of Divine graces which had been granted to me. For this reason have I been particularly characterised to receive the title of *Nabi,* and none else is deserving of elevation to this rank."

Here the Mirza has totally forgotten that in the phrase *Khatim al-Nabiyyin,* the word *nabiyyin* is in the plural form. Should we accept this far-fetched meaning of the term, it cannot claim to be apt unless there had been *Nabis* (more than one) made by the Seal of the Prophet. If the Kamal (perfection) of the Prophet lies in this affair that people be elevated to the rank of Prophethood by virtue of his Seal, why then did this large *Ummah* remain deprived of *Nabis* for a long period of fourteen hundred years? Why, were not his noble Companions and their successors *(Tabi'un)* and the great magnates of Islam worthy of this favour? Why could they not be elevated to the rank of Prophethood? (Author).

Secondly, the Mirza says in his work the *Nuzul al-Masih* (p. 3 f.n.): "I am a Messenger and a Prophet, that is I am a mirror in respect of perfect reflection, and through this (Mirror) can be seen the full reflection (image) of the Prophethood of Muhammad sallallahu alayhi wasallam and also his face. Therefore in spite of this person (i.e. the Mirza) who has claimed Prophethood and who has been named 'Muhammad' and 'Ahmad' by way of reflection our Lord Muhammad would still be the *Khatim al-Nabiyyin." (Ek ghalati ka izala).*

This proves that the term *Khatim al-Nabiyyin,* (according to the Mirza), has the same significance as the general body of Muslims hold, but to him his Prophethood is not incompatible with this significance of the term, for, he considers himself - Allah forbid - the very personality of Muhammad and Ahmad.

Thirdly, it occurs on page 9, (f.n.) of the *Tajalliyat-i-Ilahiya:* "The word *Nabi* should mean in these days only a person who is able to have the Divine privilege of the Divine Conversation (with Allah) and is also commissioned to receive the (original, pristine) religion, and who is at the same time not expected to bring another *Shari'ah.* For, the *Shari'ah* ended with the Prophet Muhammad sallallahu alayhi wasallam. *(Mubahatha-i-Rawalpindi,* p.130).

This would ultimately mean that by *Khatm-i-Nubuwwa* is meant the end (close) of *Shari'ah* while Prophethood continues to be commissioned. Evidently the Mirza found the problem of *Khatim al-Nabiyyin* the greatest hurdle in the way from the time he entered the second period of his thinking and from the day he began aspiring to be a Prophet. Therefore he started interpreting the term differently and tried to pervert its meaning. Yet, as he was wont to, he could not stick to one interpretation. Sometimes he called the *Khatim al-Nabiyyin* only a seal of Prophethood; and on another occasion he took the term *Khatm-i-Nubuwwa* in its usual

well-known significance, in which case he invented a few fresh forms of Prophethood like *(zilli,* i.e. by manner of reflection, shadowy) and *buruzi.* By calling himself a zilli Prophet (being the actual and real personality of Muhammad and Ahmad) he tried to extricate himself from the conditions and restrictions of *Khatm-i-Nubuwwa.* On another occasion he added a fresh provision in the concept of *Khatm-i-Nubuwwa,* and said that the Prophethood which has been closed for ever is the Prophethood unaccompanied by *Shari'ah.* Thus he declared that absolute Prophethood *(nubuwwat-i-mutlaq)* is not closed for ever.

I think that we need not advance proofs and arguments from the Qur'an or *Hadith* to repudiate the claim of the Mirza to Prophethood, or to explode the Qadiani teaching and tenets. A glance into the inconsistent and self-contradictory statements of the Mirza will afford a sufficient rebuttal. One may not take the trouble of studying the whole literature of the Qadianis. Even this small material that has been cited in this 'Introduction' is quite enough to satisfy any honest and sensible reader. However, for the sake of informing an average Muslim to his satisfaction we felt it necessary to deal with the problem a little exhaustively by quoting texts from the Qur'an and *Hadith* and also from the sayings and opinions of the Early Fathers *(salaf salihin),* the Companions of the Prophet and their successors *(tabi'un).* It is only with this purpose in view that this book entitled the *Khatm-i-Nubuwwat* has been compiled. Allah alone is the Helper and Supporter!

Division of the Aim and Object into four parts:

Since this book has been intended to address a community which claims to be Muslims and to follow the dictates of the Qur'an, the *Sunnah* and the Consensus *(ijma')* of the *Ummah.* Therefore we have devised to divide the book into three main parts, the peremptory and irrevocable sources of Islamic law, namely the Qur'an the *Sunnah* and *Ijma'* (consensus).

(1) *Khatm-i-Nubuwwat fi 'l-Qur'an,* (the concept of *Khatm-i-Nubuwwat)* in the light of the various verses of the Qur'an. An attempt will also be made to furnish rebuttals to repudiate the misunderstandings, doubts, suspicions and uncertainties created by the antagonists.

(2) The concept of *Khatm-i-Nubuwwat* in the light of *Hadith.*

(3) The concept of *Khatm-i-Nubuwwat* as viewed from the stand-point of the sayings of the eminent Elder Fathers of the *Ummah,* including the Companions the *Tabi'un,* the great leaders of the *Din,* the sound scholars,

theologians, legists, exegetists *(mufassirun),* traditionalists *(muhaddithun), Sufis* and saints etc. In the end we shall also utilise the relevant material from the old sacred books, e.g., the *Torah* and the Bible *(Injil).*

Fourthly, we still feel the need of rebutting the argument advanced by the Qadiani community in support of their claim to the continuity of Prophethood, so that the general public is not beguiled.

Fifthly, we shall also give a short biographical sketch of the Mirza so as to paint a true portrait of the false Prophet. Special emphasis will be laid on his personal habits, morals and his way of thinking. This will go to prove that if at all Prophethood was to continue, a man with the calibre of the Mirza would not deserve to be elevated to the rank of a *Nabi.*

The first three parts (as mentioned above) are to be found in this book. The fourth and the fifth parts are not attempted here, for a large number of tracts and detailed works on this subject have already appeared and therefore need not be repeated here.

Allah alone is the Supporter!

He who does an act which our matter is not in agreement with, will have it rejected. (Bukhari and Muslim).

Part I

Khatm al-Nubuwwah fi'l Qur'an

The Concept of the Finality of Prophethood in the light of the Holy Qur'an

Khatm al-Nubuwwah in the Light of the Qur'an

The Holy Qur'an is a wonderful book, for the sake of which the people of the world are always ready to sacrifice their lives and properties, and more especially the Muslims are alert to do anything at its behest. It would have been more than enough if the Qur'an had contained a clue to the problem. But Allah alone knows well which of the problems is most important and it would ever need its exposition at any future time. Therefore He has fully explained it in his Eternal Word (i.e. the Qur'an) and has left no room for any suspicion, or for even the need for a new interpretation, provided the reader (lit. Muslim) is reasonable and entertains in his heart a bit of fear of Him. It is not only once, but several times in different contexts, has He expounded the true notion of *(khatm al-Nubuwwah)* in different words and different modes of expression. I intend to place before the readers all this matter collected by me in some detail.

The Proper Standard of Qur'anic Exegesis

In every language it is essential to first learn the root-words and the grammatical and syntactical rules, before one should try to know the real sense of a piece of *kalam.* It is also essential to always keep in view the state of mind of the speaker and his audience.

Generally every word or term, in any language, may have several and different meanings. Therefore it is but necessary to keep in view the state of mind of the audience and other characteristics of the speaker, for the real sense and intention of the speaker cannot be defined or fixed. Whenever we deviate from this main principle we are apt to be misled and may fall prey to errors.

In the science of rhetoric this topic has been explained with clarity. We may here quote only one instance.

Look, if one should say: “The rain has grown weeds and trees,” and the speaker is a unitarian Muslim, he will be understood to have expressed that rain is only an external cause of the growth of vegetation. If on the other hand, the speaker is a materialist (atheist), this sentence would be deemed a blasphemy *(kalimah kufr),* for it will be held that the speaker considers rain as the real cause of the growth of vegetation. And this is based on unbelief *(kufr).* It will be noticed that one and the same sentence changes its significance with the circumstances and characteristics of the speaker. If this sentence is spoken by a Muslim, we cannot dub him a *kafir* (atheist), while if it is uttered by an atheist it becomes a blasphemy. (For details, see the books *Mukhtasar al ma’ani* and *al-Mutawwal* of al-Taftazani).

Likewise a sentence may assume a different shade of meaning with the change of the listener. For instance if we address a learned scholar by the word *‘Allama,* we really intend to be respectful to him. If on the other hand, we address an illiterate person by the same word *‘Allama,* we shall be considered to have derided that person.

In the same manner *talaq* (divorce) is effected if one should call his wife a *hurrah* (free-woman). Divorce is the most despicable of the permissible things. This word (i.e. *hurrah)* if applied to any other woman would mean to pay respects and homage. Similarly the sense of a speech would drastically change with the passage of time, or distance of places and other characteristics of the speaker and the listener. If we were to ponder over this type of speech we shall be able to find thousands of such instances in every language and with every man. We need not enter into details of this subject.

In a nutshell, we need to study the language, its grammar and syntactical rules in order to grasp the real sense of a speech in a foreign tongue. We have also to study the characteristics and mental status of the speaker and the listener; and any meaning or significance that we might give to a speech without taking into consideration the above mentioned conditions and restrictions, would not be authentic and reliable.

In the same manner the speech of Allah the Glorified is susceptible of different meanings in respect of the language, grammatical rules and laws of syntax in different contexts, and the speech can yield several different significances: and it will only have to be decided in conjunction with the above mentioned characteristics.

Ibn Sa'd has related on the authority of 'Ikrima from ('Abdullah) ibn 'Abbas: "'Ali nominated Ibn 'Abbas to hold a debate with the *Khawarij,* and advised him to always depend on *ahadith* and not to contend with them by means of the Qur'anic verses only. Ibn 'Abbas asked him: 'O commander of the faithful, there is no harm in quoting the Qur'anic verses in defence, for with the grace of Allah we understand the Qur'an much better than them; and the Qur'an was revealed in our household.' 'Ali replied: 'Of course. But the Qur'an contains a brief and terse speech, which inevitably is susceptible of different meanings and interpretations. If you do not try to interpret and explain the Qur'anic verses with the help of the teaching and sayings of the Prophet Muhammad sallallahu alayhi wasallam you would be saying something in regard to a Qur'anic verse, while the *Khawarij* would instantly be saying something different, and hence the discussion would not be fruitful and decisive.' Accordingly Ibn 'Abbas accepted this advice and debated with the *Khawarij,* who met a miserable defeat at the hands of Ibn 'Abbas." (*Itqan,* I, 143).

From this narrative we find that according to the advice of 'Ali the Qur'anic verses are sometimes susceptible of widely different interpretations, and linguistically a line or passage of the Qur'an may admit several explanations. Therefore it would be indeed very difficult to distinguish between the real and the true sense thereof from the other unless we are able to determine the true sense with the help of the Prophet's teaching and also with the help of the afore-mentioned characteristics. Again 'Abdullah ibn 'Abbas had remarked that the Qur'an had been revealed in the household of the Quraish and that they were therefore the best people to understand the Qur'an. This also proves that a speech is best understood with the help of the characteristics of the speaker and the listener.

In short, most of the Qur'anic verses and passages are susceptible of divergent meanings from the point of view of the Arabic language, and its grammatical rules. Therefore there should be some criterion to distinguish between the correct and incorrect often susceptible meanings and interpretations. If there be no criterion set for this purpose, we are afraid, everybody would put an interpretation of his own and the matter would never be decided.

Now let us determine the most accurate criterion for this purpose of choosing the real and the intended interpretation of any Qur'anic line or passage.

The correct and accurate criterion for the purpose of accepting this real and intended interpretation of the Qur'anic passages

Those of the scholars who have compiled works on the sciences of the Qur'an have fully discussed this topic. In this respect we cannot resist the temptation of giving a resume of what al-Shaikh Jalal al-Din al-Suyuti has said in his work entitled *al-Itqan fi 'ulurn-al-Qur'an.* His remarks are based on the views of the multitude of Islamic scholars:

The interpretation (or *tafsir)* of the Qur'an shall be genuine and reliable if it be done according the following methods: (As explaining the Qur'anic verse: "O Messenger, publish (the whole of) that which has been sent down unto you from your Lord." (5:7 1), al-Alusi says in his *Ruh al-ma'ani:* The Qur'an contains stories of the ancient nations and of later peoples, whereas the scholars could not know the reality thereof, except (Allah) Who has described them. Later the Messenger of Allah retired to Him in seclusion asking for the details. Afterwards the chief of the Companions of the Prophet inherited this treasure of knowledge. The most important and eminent of these Companions were the personalities like the first four (rightly-guided) Caliphs, and Ibn Mas'ud and Ibn 'Abbas till he once remarked: Had I ever lost the tethering rope of my camel I would be able to find it in the Book of Allah. After them the *Tabi'un* (Successors) inherited this treasure with accuracy and propriety. Then their courage and enthusiasm gradually ebbed down and they were not as capable to bear the burden as the great Companions and the *Tabi'un.* Hence they invented different sciences and stories, and every group of scholars had their own science and story. *(Ruh al-ma'ani,* p.170, Part VI). And any interpretation which is not made according to any of these methods shall be considered a perversion *(tahrif)* of the meanings.

(1) The most preferable and reliable of the interpretations in this respect would be one which is deduced from any others of the Qur'anic verses. For, if a certain problem is described at one place of the Qur'an in the dubious or enigmatic manner *(mubham),* it is described with full details elsewhere in the Book. The learned Ibn al-Jawzi has composed an independent work on *Tafsir* of the Qur'an by means of the Qur'an itself, wherein he has explained with fuller details what has only summarily been mentioned at a place. The Hafiz Ibn Kathir has also adopted the same method in his *Tafsir,* by first explaining a Qur'anic verse with the help of any other verse.

(2) Next in order of preference and reliability is that *Tafsir* (comment, or interpretation) which is based on a saying or an action of the Prophet

because this distinct Book *(kitab rnubin)* was sent down unto him. Again he was commissioned (to the people) as a Messenger with the main purpose that he should impart instruction of this Book, and explain the affairs which have repeatedly been mentioned in the book with fuller details.

(a) "and to teach them the Book and wisdom." (2:123; 3:158; 62:3).

(b) "that you may declare unto mankind that which has been sent down unto them." (16:46).

These verses clearly indicate that in order to properly understand the Qur'an it is necessary for us to have acquaintance with the teaching of the Messenger Muhammad sallallahu alayhi wasallam and the expositions he made in respect of the Qur'anic Mission. If it had been quite enough simply to know the Arabic language for understanding the Qur'an, Allah should not have sent the Messenger who was expected to impart instruction of the Qur'an and to explain its teaching.

Since it is one of the requirements of commissioning the Prophet to teach (the people) the Book and to explain (to them) the allusions and ambiguities occurring here and there in the Book. This is also evident that all his sayings are in accordance with the *Wahy* (Revelation) [for, Allah says: Neither does he speak of his own will. It is no other than a revelation (53:4)]. Hence the next of the most reliable *Tafsir* (interpretations) would be that had been told or done by the Prophet himself.

(3) The third degree of the reliable *tafsir* is that given by the Companions for, they had actually witnessed the Qur'an being revealed. The Qur'an was indeed revealed before their eyes and the revelations were occasioned with their affairs and individual events. Again the Prophet rehearsed the Qur'an unto the people. Evidently, when a man recites or rehearses a Book of religion, the only aim or purpose of so reciting is not merely reading the text, but is understanding the purport of that text. When a student reads a book on Medicine, or Grammar without understanding its contents he is said to be wasting his life. You can now judge for yourself as to when the teacher is the Prophet who has solely been sent to impart instruction in the Book, and when his pupils are those of the Companions who happened to be the most intelligent members of the *Ummah,* and also when the Book happens to be the most important of all the books for the bliss of this world and the next, then how is it possible that they should have felt contented with simply reading the text? The

Companions - may Allah be pleased with them - themselves say: Whenever we had the occasion to learn the Qur'an from the Prophet, we always tried to learn the purport of the Qur'anic text as well. Al-Suyuti narrates on the authority of Abu 'Abd al-Rahman al-Sulami from the Caliph 'Uthman and 'Abd Allah ibn Mas'ud: "When they (i.e. the Companions) ever learnt ten of the verses of the Qur'an, they never proceeded further unless they had gained full knowledge of the theoretical and practical aspects of text. The Companions say: We learnt the Qur'an from the Prophet, and we fully learnt all the theoretical and practical aspects of the Qur'anic injunctions." *(Itqan,* I, 176).

This is the reason why an eminent Companion like 'Abdullah ibn 'Umar had to spend eight years of his life in learning (and understanding) the Chapter of *Baqara* (related by Malik in his *al-Muwatta'*). Allah alone knows what sciences and what types of knowledge he had gained from the study of this *Surah* (Qur'anic chapter): otherwise he could have learnt this *Surah* by heart only in a few days. The leader of the *Muhaddithun* (traditionalists) al-Hakim states that by the *tafsirs* of the Companions here are meant only that part of the *Tafsir* which relates to the occasion on which that particular piece of revelation was sent down. The *tafsirs* of the Companions here do not mean the sayings or comments of the Companions. Al-Hakim has further clarified this point is his work in *'ulurn al-Hadith* (sciences of *Hadith).*

(4) Next in order come the *Tabi'un* (Successors of the Companions) - may Allah be merciful unto them - whose comments in respect of the *Tafsir* are also to be considered reliable, for most of the *Tabi'un* have learnt the Qur'an from the Companions and they were therefore able to receive the whole fund of Divine Knowledge which the Companions had gained from the society and teaching of the Prophet.

(5) The fifth in order of preference comes the *Tafsir* (from the practical point of view) which was attempted by the chief *Mufassirun* (commentators), and who had spent all their life in the service of this field. These *Mafassirun* always kept in view the previously known fundamentals of *Tafsir,* and took guidance from the *ahadith* of the Messenger of Allah and the comments or sayings of the Companions and the *Tabi'un.* Some claim that this fifth category of *Tafsir* is not an independent category in itself. The material of this category of *Tafsir* is virtually the same as of the third and the fourth categories: and it is

easy for us to learn of the sayings and comments of the Companions and the *Tabi'un* from the *Tafsirs* of these *Mufassirun.*

Al-Suyuti has enumerated some of these *Tafsirs,* as given below: Ibn Jarir (al-Tabari), Ibn Abi Hatim, Ibn Majah, Ibn Mirdawaihi, Abu 'l-Shaikh Ibn Hibban, Ibn al-Mundhir and others. And of the commonly used books on *Tafsir* are those composed by Ibn Kathir, *Durr-i-Manthur. But of all, al-*Suyuti gives reference to the *Tafsir* of Ibn Jarir, he says: "All the eminent scholars are agreed in this that no *Tafsir* has so far been compiled like unto this *(Tafsir* of Ibn Jarir al-Tabari)."

Now we notice that these are the five fundamental categories of *Tafsir.* If any *Tafsir* of the subsequent period concurs with these fundamental categories it is academically reliable: and any *Tafsir* which falls short of this criterion would be considered *tahrif* (perversion), *zandaqa* (infidelity) or *ilhad* (heresy and atheism). Such *Tafsirs* would be termed as *tafsir bir-ra'y* (commentary of the Qur'an by one's own judgement or opinion). In this connection a *hadith* of the Prophet may be quoted: "One who speaks about the Qur'an with his personal individual opinion and speaks the truth, has in fact erred" (narrated by al-Nasa'i, Abu Dawud and al-Tirmidhi), *al-Itqan* p.179.

Another *hadith* runs like this: "One who speaks about any part of the Qur'an without knowledge, he should know that he has furnished for himself an abode (lit., seat) in the (Hell) fire." (Abu Dawud).

The reason is obvious. If we should invent a saying (or opinion or judgement) against that of the Companions, the *Tabi'un* and the great Elders in respect of *Tafsir,* or if we declare the intended meaning of a Qur'anic verse absolutely contrary to all of them - would be tantamount to - Allah forbid - a proposition that the whole *Ummah* had not been able to understand the real original meaning of that verse, and than none of the Companions, the *Tabi'un,* the Successors of the *Tabi'un* and all other Early Elders had the privilege or grace of Divine Guidance in that respect. This is a proposition, which no Muslim, who knows that the Qur'an is the Book from Allah, can ever accept. For such a proposition would be the greatest of mischiefs, likely to crumble down the edifice of Islam. If we should consider it with justice, we can safely add that not even a reasonable *kafir* (unbeliever) would be willing to subscribe to this non-sensical judgement. On the following grounds we can prove that it is absurd to think that the Early Fathers of the *Ummah* had not been able to

understand the true and original meaning of a Qur'anic verse or that they only misunderstand it:

1. For, in that case it would be asserted that the Qur'an is not the word of Allah, nor even that of a reasonable human being. The Qur'an claims to have been sent down as a direction for the people of the world: and when all the men in spite of the best efforts that they made for fourteen hundred years, could not understand its intended purport, this Qur'an would therefore be only an enigma to increase error, and hence the Qur'an would cease to be a practicable book of guidance and direction.

2. Secondly, the Qur'an again ceases to be a practicable and reliable book of direction and the people lose confidence in it, because when it is to be considered possible that for the last fourteen hundred years the whole of the *Ummah,* in spite of their hard labour and zeal, could not get at the true purport of the Qur'an and hence they remained bogged in error for this long period of fourteen hundred years. Now if a man of today should give a new meaning to a certain verse of the Qur'an, can he guarantee that after, say, fourteen hundred years, this newly invented interpretation will stand unshaken and unchallenged? Can he guarantee that his interpretation would not suffer from the change of probability?

   It would rather be deduced that when the holy personality of our Prophet on whom the Book was revealed, and who had been commissioned to rehearse the Book and to teach the people the same and to explain to them the problems involved, could not solve its intricacies, and again the Companions and the *Tabi'un* were likewise unable to understand the purport and wisdom of this Book - even though they had spent their whole life in learning the Qur'an from the Messenger of Allah and even though some of them had to spend eight or twelve years in studying only one *Surah* (chapter) - not only that, the great Elders of the *Ummah* exerted their efforts, in every age and every century, to solve the intricacies. But in spite of all this, all the great scholars of Islam failed to arrive at the true intended meanings of the Qur'anic passages. If this is so, could this Book ever claim to be a Book of direction to which a reasonable and wise man be invited, or anyone would be willing to accept it?

   In brief, if the Companions and the *Tabi'un* who are direct and immediate pupils of the Prophet Muhammad sallallahu alayhi wasallam and who alone are worthiest to receive education and

training in the teaching of the Qur'an, are unable to follow the Qur'an or could understand the meaning of the Qur'anic passages, it would inevitably be inferred that the Qur'an is not a safe and firm book. It would mean that what meanings the Early Fathers of this *Ummah* had been giving to the text of the Qur'an are proved a nullity in these days and what meanings that the scholars of this day would give will be proved false tomorrow. In the presence of these circumstances can a Muslim declare to invite the *Kuffar* (unbelievers) to believe in this Book?

3. According to the *ahadith,* the Companions are the best men in respect of knowledge and action. 'Abdullah ibn Mas'ud says: "They are the purest (of people) in respect of heart (and mind) and most penetrating in knowledge."

   The well-known *hadith,* i.e. "The best of the ages is my age, then the age that follows (this people of) this age, then those who follow these (followers)" - goes a long way to testify to this.

   Again, they (Companions) are very intelligent and eager to learn the Qur'an. They watched the revelations being sent down day and night. They used to spend several years (twelve years) in learning only one *Surah.* Above all they learned directly from the holy person unto whom the Qur'an was made to be revealed, and whose breast was the vast treasure of the knowledge (and stories) of the ancient peoples and the later nations. He had been sent down as a teacher of this Grand Book. The Companions once said: "We have learnt not only the words and text of the Qur'anic passages but have also gathered several sciences, and pieces of knowledge." Hence it is not possible that the true meanings of the Qur'anic passages could ever remain hidden from these eminent people.

   Similarly the *Tabi'un* learnt the Qur'an from the Companions. It is therefore not possible that all of them had not been able to get at the true and original interpretations of the verses. If these eminently qualified people could not acquire the true intended meanings of the verses, no other person in the world could ever get at the real sense of the Qur'an.

4. Fourthly, the Qur'an itself proclaims that the Prophet Muhammad sallallahu alayhi wasallam had been sent to impart instruction in the teaching and explanation of the Holy Qur'an, as has already been proved from some of the Qur'anic verses mentioned above. If the

> Prophet has departed from this world, leaving the Qur'an with the same ambiguity (Allah forbid), the object of Allah's commissioning the Prophet would not have been fulfilled, and the Prophet would not have successfully accompanied his Prophetic functions.

Therefore the Imam Malik says: "Anyone who invents a new saying in respect of the Qur'an, he in reality claims that the Prophet was not honest and faithful in performing his Prophetic duties and was not able to communicate to his *Ummah* the religion in its complete totality."

To wit, if anyone should wish to know the true meaning of a certain verse of the Qur'an, it is very easy and safe for him to rely on *Tafsirs* of the Early Fathers, the Companions and the *Tabi'un* and arrive at the intended interpretation thereof.

He should further impute to himself and to his inability to understand, if and when he finds or feels any interpretation given by the Companions, the Tabi'un and Early Fathers of the *Ummah,* contrary to his own understanding, even though his interpretation should appear to be more relevant and logical. In other words it would amount to consider the Qur'an unreliable and unpredictable, if one should exceed the limits and outstrip the Companions, *Tabi'un* (who happen to be the direct or immediate pupils or grand-pupils of the Prophet. The same would be the case if one should try to invent another meaning or interpretation in addition to the comments of the Companions and the *Tabi'un.*

In this connection, al-Suyuti has quoted the great Imam Ibn Taimiya: "Therefore, if under a certain verse of the Qur'an, an interpretation given by the Companions or the *Tabi'un* or the great masters or doctors of *Tafsir* is to be found, it should be accepted. And if someone interprets the same verse in such a manner that it should suit his own tenets and his own school of thought, which school of thought is not based on the thinking of the Companions and the *Tabi'un,* he is said to have adopted the sect of the Mu'tazilites and other sects of the *Ahl al-Bid'a* (people of Innovation). In other words, if anyone should deviate from the path of the Companions and the *Tabi'un,* particularly in matters of *Tafsir* and should adopt a contrary opinion, he shall be deemed to have not only committed an error in the *Tafsir,* but also have been guilty of introducing innovations *(bid'a).* It should therefore always be kept in mind that the Companions and the *Tabi'un* are the people who have the best and most perfect *Tafsir* of the Holy Qur'an. They are also the people who have the fullest knowledge of

this true religion which Allah has chosen for the Prophet and the Muslims." *(Itqan,* II, 178).

In a nutshell, the easiest and the safest method of knowing the *tafsir* of the Qur'anic passages and determining the true and intended meaning, is as follows:

1. We should first study the *tafsir* and comments of the Early Fathers, the Companions, the *Tabi'un,* the followers of the *Tabi'un* and the great doctors of *Tafsir.* If one should be able to find an interpretation of a certain verse given by any of these Early Fathers, he should feel contented and satisfied with that interpretation. However he may, for further satisfaction, consult the *Hadith* literature and also other relevant verses of the Qur'an. He is also advised to trace the source of the comments of the Companions and the *Tabi'un.* This will also yield to him useful information. This is a grace and bounty of Allah. Let him also keep in mind that he should not depend merely upon his weak and humble understanding, and should not take the courage of writing or saying against them by twisting the meaning and import of the Qur'anic passage.

2. If he is unable to find any *tafsir* (or interpretation) of a verse from the literature quoted from the Companions, the *Tabi'un* and the chief *Mufassirun,* he is advised to search for it in *Hadith.* If some indication or exposition of the said verse be available from *Hadith,* he should feel contented with it.

3. Otherwise one should then ponder over the context of the verse and also keep in view the over-all teaching of the Qur'an on that subject, and then form an opinion and rely on it.

4. If at all these three preliminaries of study do not help - which case is almost not possible - he should then consult Arabic lexicons, the rules of grammar and syntax and also the science of Rhetoric, and finally ponder over the context. It would yield some plausible meaning, which can be relied upon. The Companions of the Prophet also used to study the verses in this manner. 'Abdullah ibn 'Abbas says: "Poetry (of the *Jahiliya)* is a register of the Arabs. Whenever any word of the Qur'an was dubious for us we always referred to the register of the Arabs, for the Qur'an had been revealed in the language of the Arabs." *(Itqan,* I, 121).

This is well-known to the scholars that the last three cases and more especially the fourth (as described above) are very rare, and almost do not exist. For the *tafsir* given by the Companions, the *Tabi'un* and the early leaders (of *tafsir)* are found in books quoted and arranged or edited. We have mentioned these preliminaries only by way of caution.

Thus we conclude that the only easiest and safest way to learn of the most reliable interpretation *(tafsir)* of the Qur'anic passages is to consult the exegetical material left for us by the Companions, the *Tabi'un* and the early doctors of *Tafsir.* If we chance upon a fresh meaning or a novel interpretation not mentioned by the Early Fathers we should attribute this to our inability to catch the real meaning. For, we have already explained at some length that if all the (people of the) world should assemble together to explain the mysteries of the Qur'an we shall not be able to outweigh them. In addition, the genuine reports, sound wisdom, experience and the daily observation all demand that it is only the author of a speech who knows the real import in the best manner, or it is then his pupils. A commentator cannot understand this speech to that degree of perfection.

A dubiety and its removal

Someone may possibly think that the Companions and the *Tabi'un* generally differed widely in matters of *Tafsir,* and they may object as to how they can be decisive in such cases. Reply: Firstly, one who should consider deeply into the alleged differences, would soon reach the conclusion that these differences are not virtual differences, but they are mere differences in respect of similitude or words and their topics. One who casts a cursory glance at them considers them "differences".

For instance, *Sirat-i-Mustaqim* (the Straight Path). Some of the Companions understood it to be the observance of the dictates of the Qur'an. Some called it Islam; and still others named it *Sunnah.* While others of the Companions took it to be the methods of service *('ubudiya).* Still some others thereby mean obedience unto Allah and His Messenger. All these comments and sayings appear to be different in their forms, but in reality they are not different and divergent, for the observance of the laws of the Qur'an are in reality Islam, and the same is known as what is called the *Sunnah* (the Practice of the Prophet) and the practice of the *Ummah* and *Jama'a.* This again is the same *'ubudiya* (service) or servantship of Allah, or obedience unto Allah and His Messenger. Most of the differences to be found in the sayings of the Companions belong to the same category. It is only seldom and very rare that any difference is to be

felt in the real purport of the Qur'anic verse. Jalal al-Din al-Suyuti says: "Since the Companions - may Allah be pleased with them - received instruction into the sciences of the Qur'an directly from the Prophet there are extremely very few cases of disagreement among them in respect of the *tafsir* of the Qur'anic passages."

Again, the *Tabi'un* and the *Mujtahidun* have critically examined the chains of narrators of those of the *tafsir* statements of the Companions in which they are said to have disagreed with other Companions, and eventually they have classified them in respect of the reliability and genuineness of the *tafsir* comments. Praise be to Allah, and thanks to Him, we do not find any difficulty in this regard; and there is no danger of pitfalls and error in the way of those who should undertake to explain the intricate passages of the Qur'an. May Allah keep us on the right path!

This is the criterion which should help us in determining the right and wrong, valid and invalid judgement in the case of *tafsir.* This is the method which has been used for the last 1,400 years by the main body of the *Ahl al-Sunnah wa '1-Jama'a* (people of the Approved Path and the Congregation) and if Allah will it shall continue till the day of Resurrection.

Now we should examine the criterion set by the Mirza to determine the reliability of the *tafsir* of any Qur'anic passage.

Criterion of the Mirza in respect of the *tafsir*

Since the *tahrifat* (perversions and twisting of the meanings) and (false notions) of the Mirza could not find any loop-hole in the method of *tafsir* with the *Ahl al-Sunnah wa 'l-Jama'* (People of the Approved Path and the Congregation), the Mirza and his followers felt it essential to change the criterion for judging the validity of the *Tafsir.* In his treatise entitled the *Barakat al-du'a'* (pp.13-15) the Mirza has suggested about seven principles of *Tafsir.* As he is wont to do, he has also mentioned some of the commonly accepted criteria and principles. This he has done only to attract the attention and approbation of the public. But in actuality it is only the last and the seventh criterion which the Mirza considers practicable. He explains that this (seventh) criterion is comprehensive and embraces in its scope all the rest of the criteria.

Of these seven criteria, four are exactly what we have quoted from the multitude *(Jumhur)* of the scholars, namely the other verses of the Qur'an, the *ahadith,* the comments and the statements of the Companions and

lastly the views and opinions of the *Tabi'un.* The Mirza has invented three other criteria with which the Mirza is able to twist the meaning to suit his convenience and fulfil any of his needs, and the Mirza is thereby able to term all the *tahrifat* (perversions) as *Tafsir* of the Qur'an. He says:

5. "The fifth criterion is to ponder over the Qur'an with the help of one's own pure mind.

6. "Sixthly, in order to understand spiritual matters one should seek the help of corporeal matters, since Allah the Noble has both the matters congruent.

7. "The seventh criterion is that of *wilaya* (saint-hood) and the *mukashafah* (revelation of a secret truth) given by the *Muhaddithun* (traditionalists, or *Muhdathun,* the later scholars or mystics of the community). And this criterion, in fact, comprehends all the criteria."

We leave the decision to the justice-minded readers as to whether the three fresh criteria invented and fabricated by the Mirza are really to be considered useful in determining the real and genuine intent of a particular Qur'anic verse, and whether we shall ever be able to contradistinguish between the genuine and the counterfeit in regard to *Tafsir.*

Any sensible or reasonable person would understand without hesitation that these criteria can by no means be considered decisive and final.

We say so, because by virtue of the first criterion (of the Mirza), every person would become an authority on explaining the intent of the Qur'an. Even a stupid and illiterate person may claim that his pure mind suggests this and this as the meaning of a particular verse. According to the Qur'anic verse (23:5 5, 30:3l)."[But men have rent the affair of their religion into various sects], every party rejoices in that which they follow (or, which was with them)," every person would insist on the validity and truth of his own opinion. In this way the Qur'an would be divided into as many schisms as are people: and it would not be possible to distinguish the genuine from the spurious, nor between right and wrong. This queer criterion will allow the silliest and the most nonsensical notions to be held by any people, and no one will have the right to call a spade a spade.

Similarly the second criterion of the Mirza is also an enigma which would not be helpful in any way to arrive at a decision. As it appears the Mirza wishes to drive at a new conclusion, and stresses that the Qur'anic verses

should be interpreted in such a way that it should hang with the materialistic principles and should be in consonance with the general observations and daily universal truths. No verse should be interpreted in such a way that it should be considered supernatural and not-realistic.

The learned readers would have understood that the Mirza wishes to deny the miracles and their occurrence: while the miracles are definitely a part of the Islamic dogmas. The status of the Qur'an and *Hadith,* which are *mutawatir* [i.e., a communication handed down on many sides, which was generally known from very early times, and to which objections have never been raised] and which are peremptory and infallible in nature. This criterion is not only undeciding, but is not valid and is incompatible with fundamental truths of Islam.

As for the third criterion, which the Mirza considers to be comprehensive of all other criteria, is in reality a crafty device of introducing tahrif (perversion or twisting of the original intended meaning into the meaning to suit the desires of the Mirza) and *maskh* (mutilation of the text and its sense). For the *mukashafat* (revelation or the unveiling of mysteries and secrets) of saints and *Muhaddithun* (traditionalists) are not always free from the influence of their personal desires and satanic ingenuities. While the Divine Revelation *(Wahy)* and the Qur'anic passages are preserved *(ma'sum)* from such satanic adulterations. The Divine Revelation is of course guarded by the angels who are required to march before the Revelation (and also the Prophet) and after it (or Him), as Allah says: "[and He causes a guard (of angels) to march] before him and after him." (72:27).

Thus we cannot apply the laws and rules of a "preserved speech" *(kalam-i-ma'sum)* to the *mukashafat which* are not to be considered preserved from satanic adulterations. People of wisdom shall readily arrive at the conclusion that the Mirza only wishes to have full command over the interpretations of the Qur'anic passages, through his newly invented criterion. The Mirza also claims to be a *muhaddith* (traditionalist), and *mujaddid* (reformer) - rather to be a *Nabi.*

The Mirza has openly declared in his treatise entitled *Shahadat al-Qur'an* that any *hadith* of the Prophet which is to be found contrary to and incompatible with his *Wahy* [i.e. Mirza's *wahy*] should be cast in the waste-paper basket.

This fabricated criterion clearly indicates that if any of the interpretations given by the Early Fathers does not tally with the *mukashafat* and self-

invented *Wahy* of the Mirza are worthy to be rejected and declared unreliable.

This seventh criterion is, according to the Mirza, the cardinal and fundamental law. Anything that the Mirza should state by way of explaining the intent of the Qur'an shall be reliable to the exclusion of all other interpretations ever given. By this contrivance the Mirza wishes to bring under his control and authority, not only the Qur'an but also the *Hadith* of the Prophet. But let it be known that the Holy Word of Allah (i.e. the Qur'an) and his truthful Messenger were sent to mankind only that they should obey Him and the Prophet; and not that the Qur'an and the Messenger should follow the dictates or desires of every lusty human being. If it had to be so, the dwellers of this globe shall be landed in a great predicament. Allah says: "If he were to obey you in many things you would certainly be guilty of a crime (in leading him unto error)." (49:7).

Now I should say that if the three criteria of the Mirza were to be taken as indispensable principles to make interpretations of the Qur'anic passages, all the *tahrifat* (perversions of meanings) offered by every atheist and non-believer *(zindiq)* will be rendered acceptable; and the Qur'an will assume the shape of a toy in the hands of atheists and non-believers to play with it as they should like. The chief aim of these three criteria is to subjugate the *tafsir* (or interpretation) of the Qur'anic passages to the will, opinion and *mukashafah* of one single person (i.e. the Mirza).

As a result of this, every person will aspire to interpret the Qur'an according to his own personal notions *(awham).* Again it would not be possible or difficult for every person to claim *wilaya* (saint-hood) and *mukashafah* (the unveiling of mysteries and secrets): and everybody would be at liberty to say what he likes. Subsequently and consequentially the *tafsir* of the Qur'an will be reduced to be a humbug (Allah forbid). For this very reason the scholars of this *Ummah* have already solved this problem forever, and have enumerated this proposition in the Creed *('aqa'id).*

Al-Nasafi says in his celebrated work al*'Aqa'id* (and al-Taftazani in his commentary on the *'Aqa'id* of al-Nasafi), and also al-Suyuti in his *al-Itqan* describing the principle of interpretation as accepted by the whole *Ummah:* "The statutes *(nusus)* of the Qur'an are to be interpreted according to their literal and obvious meanings, and to turn aside from them to meanings which the people of the Inner Meaning *(Ahl-i-batin)* assert is heresy." *('A qa'id* of al-Nasafi).

The Mirza is not amongst us now, let his followers fear Allah, and let them not play with the Qur'an in order to satisfy their personal desires.

The justice-minded readers might have decided by themselves that the only method of arriving at the true and genuine meaning of a Qur'anic passage is that which we have described in the foregoing pages, on the authority of al-Suyuti (from the main body of the *Ummah).* He who fears Allah and who nestles respect in his heart for the glory of the Qur'an should ponder a little over the problem and accept the views of the Early Fathers. For Allah has no concern with what all the dwellers of this planet should think.

This discussion was outside the scope of our study, yet it was not an unnecessary digression. We have talked at some length on this point only with a view to removing the obstacles and hurdles that might later come in our way.

Now we actually launch out into the direction of our main object. We shall try to offer proofs and arguments in order to prove *Khatm-i-Nubuwwat*

.

The First Verse

"Muhammad is not the father of any man among you; but the Messenger of Allah and the Seal of the Prophets, that is, the last of the Prophets. And Allah is well aware of everything." (33:40).

How was the revelation of this verse occasioned?

This verse was revealed to remove a false and untrue notion among the Arabs who were given to innumerable sorts of vicious habits and traditions. It was also a custom with them to treat the adopted son as a natural or real son and to apply to him all the rules and laws of family and the laws of inheritance. Similarly if an adopted son ever died, his widowed wife was still of the forbidden degree for the father of the son.

This custom had several types of vicious impact on the society. Genealogy was wrongly transferred to the adopted son and his children. Thereby the blood of genealogy was mixed: and the unlawful and illegal heir was admitted as inheritor, depriving the legal heirs of their due share of inheritance. A person of lawful degree was to be taken as of the forbidden degree, etc.

Islam had come to eradicate the customs of heresy and error, and to root out the non-sensical and false habits from the society. For this purpose in view two different methods were adopted, verbal, and practical. Allah says: "Nor has He made your adopted sons your true (natural) sons. This is only your saying in your mouths: but Allah speaks the truth, and He directs the right way. (Therefore) call (such as are your adopted sons) the sons of their (natural) fathers. This will be more just in the Sight of Allah." *(33:5).*

The main aim of this revelation was to remove the false notion, and that an adopted son should not be included among the legal heirs, should not acquire a false genealogy and should not be included of the prohibited degree. In actuality he is not to be considered so. With this in view the custom of adopting a son was forbidden. Allah therefore commands that the adopted son should in future be known by his true and actual parentage. The Prophet had enfranchised his slave Zaid ibn Haritha - may Allah be pleased with him - and had adopted him as his son. Therefore according to the centuries old custom all the people, and even the Companions of the Prophet also called him Zaid ibn Muhammad.

'Abdullah ibn 'Umar says: When this verse was revealed we all began to call him Zaid son of Haritha. (Zaid indeed felt much indignant on being his ascription to the Prophet severed. Probably to console him the Qur'an has named Zaid in very open words, saying: "and when Zaid had determined the matter..." (33:77). While at that time there were other eminent Companions who later were elevated to the office of Caliphate, but the Qur'an has not clearly mentioned the name of any of them. Perhaps this is the wisdom behind having particularly mentioned the name of Zaid to the exclusion of all others. (This has also been pointed out to me by my teacher al-'Uthmani al-Deo-bandi. I have found this point mentioned in the *Tafsir* entitled *Fath al-bayan).*

All the Companions gave up the old custom (of adopting a son). It is natural that when something is done in contravention of an age old and well-established custom, one has to face the taunts and revilings hurled on him by his own relatives and near ones of the family and the tribe. Allah therefore chose his Messenger for iconoclasm and practically eradicating this false belief (or notion). Thus, when Zaid had divorced his wife Zainab (bint Jahsh of Quraish) on account of mutual disagreement, Allah commanded His Messenger sallallahu alayhi wasallam to marry her. This was only to drive the last nail into the coffin of this false notion and unlawful custom. Allah says: "But when Zaid had determined the matter concerning her (and had resolved to divorce her), We joined her in

marriage unto you, lest a crime should be charged on the true believers in marrying the wives of their adopted sons." (33:77).

The Prophet married her only in compliance with His Command. The unbelievers (of Makkah and other places) raised a hue and cry (to deride the action of the Prophet) saying: "Look at this Prophet who has married his daughter-in-law!"

Allah took it upon Himself to defend the Prophet saying: "Muhammad is not the father of any man among you, but is the Messenger of Allah and the Last of the Prophets." (33:400).

This verse clearly indicates that the Prophet is not a natural (biological) father of any man. Hence it is to be inferred that he is not the real (natural and genealogical) father of Zaid: and it is also to be noted that as a necessary corollary, he was permitted (under the Divine Law) to marry the divorced wife of Zaid. We may also conclude that to hurl taunts and revilings on the Prophet for this is based on ignorance and stupidity. To repudiate their taunts, it was of course more than sufficient to simply say that the Prophet was not the father of Zaid. But Allah has vehemently refuted them and has explained that the general notion of the opponents has in fact no base. Allah has hyperbolically informed the people that the Prophet is not the father of Zaid, and not only that, but that he is not even the father of any man (among the people). Hence it is unjust and stupid to accuse the Prophet that he has married his divorced daughter-in-law, for he had no son at all.

If someone should object to this statement and should claim that four of the sons were born to the Prophet - Qasim, Tayyib, and Tahir from Khadija, and Ibrahim from Maria; and hence the statement of the Qur'an is unwarranted. Reply: The Qur'an itself refutes this objection. The clear wording of the said verse contains *rijal* (men) not *atfal* (children) or *banu* (sons). All the four sons of the Prophet died in their infancy and it was not made possible to call them (full-grown) men. It can again be said as rebuttal that at the time of the revelation of the said verse the Prophet had no son with him, for Qasim, Tayyib and Tahir had already died and Ibrahim was not yet born to him. Therefore at that time when the said verse was being revealed it was quite true to state that the Prophet was not the father of any men or boy among the people.

The principal aim of the revelation of this verse was to repudiate the objection raised by the unbelievers and the hypocrites, and to establish his

glory by exonerating him of all the accusations and imputations. This is the wisdom underlying this piece of revelation.

Allah further says: “But he is the Last of the Prophets.” (33:40).

Here we are concerned mainly with this part of the verse: and our future discussion will revolve round this phrase only. Before entering into explaining this phrase according to the above-mentioned criteria accepted by the scholars of the *Ummah,* we would like to appraise our readers of the context in which this phrase occurs. This will immensely help us in understanding the real meaning thereof and in determining its aim and object.

Correlation between the two parts of this verse

In the first part of the verse it has been stated that the Prophet is not the father of any man. On a cursory study of the verse, a few of the doubts and uncertainties may be observed, for the removal of which the second part of the verse starts with the word *wa lakin* (but). This word *(Iakin)* is used in Arabic only to remove the doubt that might be found lurking in the earlier part of the speech. The doubts and probabilities are:

1. Firstly, when the parenthood is not established in the Prophet, he would not be possessing the faculty of fatherly love and affection. But a Prophet or a Messenger should possess the faculty of affection for every member of his *Ummah* to the highest degree.

2. Secondly, it is a well-known and universal statement that every Prophet is the father of his *Ummah* and his nation. The Imam Raghib says: “Every person is called the father, who originates a thing, or mends it or produces it.” On this account our Prophet is the father of all the believers. Allah Himself asserts: “The Prophet is nigher unto the true believers than their own souls, and his wives are their mothers.” (33:6). According to some of the readings it is: “and he is their father.” *(Mufradat al-Qur’an* of al-Raghib).

   Thus we find that it is essential for a Prophet to be fatherly. When in this verse parenthood is denied of the Prophet, a dubitative person may suppose that one who is devoid of parental love, perchance he is not to be a Prophet.

3. Thirdly, when the Prophet is declared devoid of parental love, it may be inferred that he suffered from some type of imperfection - in other

words the defect in him is that he has no male child. For this, the unbelievers (and the hypocrites) find an opportunity to deride him and laugh at him by calling him *abtar* (child-less).

In a nutshell, a number of dubieties and false notions may take root in the minds of simple people (on reading the first part of the said verse). To remove these false notions and doubts, Allah says: "But he is the Messenger of Allah" (33:40).

The word *lakin* has been employed in the beginning of the second part of the verse only to remove the doubts. I.e., though he has no male child proceeding from his loins, and as such he is not the father of any man (among you), yet he is the glorified Messenger of Allah. The Messenger is always considered the father of his *Ummah* and we have already quoted from al-Raghib that according to one of the readings of the said verse the Qur'an asserts that the Prophet was the father of the believers. In a similar manner Lot (Lut) said about the girls of his *Ummah:* "These are my daughters." (11:80; 15:71).

From this point of view we can safely say that the Prophet Muhammad sallallahu alayhi wasallam has millions of sons, or that he is the father of millions of men.

We also gather from this that parenthood is of two types - one, corporeal (genealogical or natural, or, by the way of fosterage) wherein the degrees of forbidden degrees are applicable and whereby the divorced or widowed daughter-in-law is within the forbidden degrees.

The other type of parenthood is spiritual which does not fall within the forbidden degrees - but these (spiritual) children are to do homage, and their father has to show affection like the natural genealogical father, rather much more than it. Similar is the parenthood of the teacher for his pupils, or the parenthood of the spiritual guide for his initiates and disciples, or the parenthood of the Messenger for the whole of his *Ummah.* It is now evident that the first type of parenthood is denied of the Prophet for his *Ummah* in the Qur'anic verse: "Muhammad is not the father of any man amongst you, but in the second part of the said verse the second type of parenthood has categorically been affirmed. The second part of the verse is: "but (he) is the Messenger of Allah" (33:40).

This verse has repudiated and nullified all the three dubieties; because:

1. This verse has proven that the Prophet is the Spiritual Father of all the members of his *Ummah,* and that the love and affection which the *Ummah* receives is superior and more copious than the natural (biological) children can ever receive from their parents. He is not the natural (and genealogical) father of any man. This would not in any way necessitate minimisation in his affection and mercy.

2. This has also been proven that the said verse has not negated that type of parenthood which is necessarily required of the Prophet. Here in the verse, only genealogical or fostering fatherhood is negated. This dispenses with the second dubiety.

3. This is also made manifest that the Prophet is not childless, without posterity, as the unbelievers (like 'As ibn Wa'il) supposed. On the other hand he has such an abundance of (spiritual) children and followers (108:1-3), that he excels all others. This settles the third dubiety as well. Thanks to Allah!

No doubt the three dubieties and misconceptions have been removed from the words of the very verse. But Allah still likes to see the Prophet fully exonerated. Not only that, but he likes to make manifest to all the nations of the world, past present and to come, his virtues, perfections and excellences, and let them know that the Prophet Muhammad sallallahu alayhi wasallam is the most loving, affectionate and merciful to mankind, so that they should be inclined to accept him as the Last of the Messengers of Allah. Here Allah adds: "[But he is the Messenger of Allah] and the Last of the Prophets." (33:40).

Allah the All-Knowing is fully conversant with what mysteries and pieces of wisdom have been preserved in each and every word of the Holy Qur'an. Whatever of the knowledge we have been able to acquire are being placed before the readers:

1. Firstly, Allah likes to make it clearly known to such people as have been ridiculing the Prophet by calling him a childless man, that this pious Prophet is the virtual father of such a large *Ummah* that nobody can ever imagine its volume. Ordinarily every Prophet has an *Ummah* of great magnitude which goes on increasing in number till such a time that another Messenger is commissioned after him. But in the case of our Prophet who is to be the Last of the Prophets, and after whose death no other Prophet is ever to come, the *Ummah* would be growing in volume and magnitude, till the day of Resurrection. The countless number of Muslims who would in the

course of time continue appearing on the surface of this earth will be the followers of the Prophet. In this respect our Prophet Muhammad sallallahu alayhi wasallam would be a Prophet with the largest following. From this point of view, the Prophet will be considered a man with the largest possible number of children (and progeny). The Prophet has also said on one occasion: "I shall feel proud of having your number to be the greatest of all nations and *Ummahs.*" (In the *hadith* narrated by Abu Malik al-Ash'ari, according to al-Tabarani, *Kanz al-'Ummal,* Vol. 6, p.232).

We have also known from the word *Rasul Allah* (the Messenger of Allah) that our Prophet is not childless, but has a very large following and hence has a countless number of children and progeny. Again by adding another epithet - viz., *Khatam al-Nabiyyin,* Allah has reduced the unbelievers to great humiliation. For, this Prophet is the most perfect of mankind. He has been described with a unique virtue in him. He is the only Prophet to be named and described as the Last of the Prophets, and as such his followers, who are his spiritual sons and children, would continue swelling in number till the Day of Resurrection. No Prophet shall come after him, whereby to bring the growing number of his followers and progeny to a standstill. Allah has also promised to keep this *Din* (religion) preserved from corruption (or perversion), and people will continue embracing it in all ages in unimaginable numbers. It occurs in a *hadith* that on the Day of Resurrection the angels will declare that no Prophet has brought with him as large a number of his followers as the Prophet Muhammad sallallahu alayhi wasallam.

2. The epithet *Khatim al-Nabiyyin* has been added here, also in order to warn the people saying: O people of personal desires, this (Prophet) is going to be Our Last of the Prophets, and has come to you with Our Last Message. Take heed. Follow him and attain the bliss of this world and the next. No new Message will ever be sent down from the heavens to the people of the earth, nor shall any new Prophet be commissioned (for your salvation). Now the only means to mend your life in this world and in the Hereafter and to attain to the nearness unto Allah lies in testifying to the truth of the Prophet and in following his practice. Stick to his guidance and abstain from blaming and ridiculing him.

   The warning is quite similar in tone and style to the warning that we generally give in our own Urdu or Persian language by saying: Look this is the last warning, take heed.

3. Thirdly. From the phrase “Muhammad is not the father of any man,” we might feel that the Prophet is denied of parentage (fatherhood), and someone may suppose that he was also devoid of paternal love and affection. To remove this dubiety (and uncertainty), the phrase “but (he) is the Messenger of Allah” has been added, expressing that though he is not the natural genealogical father of any man, yet being the Messenger of Allah he is more loving and affectionate (to his followers) than a natural genealogical father.

In order to further stress the affection and love (of the Prophet for his *Ummah),* Allah has given him this epithet. In other words it is to emphasise that since every Messenger (or Prophet) is the father of his *Ummah* and hence more loving and affectionate than (their natural) fathers, but this Prophet who is going to be the Last of the Prophets and no Prophet is to come after him, therefore he would evidently be more loving and affectionate than all the Prophets, and he would leave no stone unturned in affording guidance to his *Ummah* and would exert all efforts for the welfare of the *Ummah.* It is so, because the later Messengers and Prophets used to make up the deficiency that they ever found in the guidance of the previous Prophets or Messengers. The Prophet who is to be the Last of the Prophets, he is more cautious lest his *Ummah* should face any danger of error in future. In this way he shall be highly affectionate and sincere to his *Ummah.*

We take the example of a natural (genealogical) father who is going to leave behind a number of young children. If he finds that there is no near relative who should undertake to watch the interests of the children and to look after them, he should naturally be much disturbed in mind. He will engage himself in his lifetime in making all possible arrangements for the comforts of his children after him, so that they should not encounter unnecessary troubles.

Hence our glorious leader and chief of the universe has so perfectly paved the Straight Path of the *Shari’ah* for us, that we shall not ever stand in need of an ancient *Shari’ah,* nor its supplement, nor any new Prophet, and we shall be in need of no other new *Shari’ah.* For, Allah has made an infallible declaration in the Qur’an by saying: “Today have I perfected for you your religion and have completed My favour unto you.” (5:5).

This indicates that the previous *Shari’ahs* were not to be considered perfect for ever, although they were in themselves quite perfect and complete in respect of their age. This is the real sense of this verse as the Imam al-Razi has explained in his *Tafsir-i-kabir.*

In view of the clear statute of the Holy Qur'an, this *Shari'ah* (of the Holy Prophet) was made perfect and complete in all respects for all ages to come. This *Shari'ah* would not ever require the services of any new Prophet, or a *Muhaddith.* Ibn al-Qayyim says: in contrast to the *Ummah* of Muhammad sallallahu alayhi wasallam, for, Allah has made them sufficient in themselves, so that they shall never stand in need of a Prophet in the presence of him, nor in that of a *Muhaddith.* On the other hand Allah has combined in his person all the virtues and excellences which were separately given to other Prophets individually." *(al-Furqan,* p.56).

In a nutshell we like to stress that according to this epithet, our Prophet is the kindliest and the most affectionate of all the Prophets.

Now we shall proceed to explain at some length the said verse in accordance with the criteria unanimously accepted by the great scholars of the *Ummah.* But it is only the text and the words that first attract the attention of a student. He is therefore always inclined to understand the sense of the text according to the rules of grammar of the language. Hence we shall first take up the linguistic aspect of the verse, and shall discuss its meanings later, on the basis of the rest of the criteria.

Tafsir **of the said verse - linguistically**

Meanings of the individual words: There are six different words in this verse, viz. *waw, lakin, Rasul, Allah, khatim* and *al-Nabiyyin.*

Of them the *waw* is the *waw* of compunction; *lakinna* is the word of emendation, to remove the dubiety or uncertainty. The word *Allah* needs no explanation. The rest of the three words *Rasul, khatim* and *al-Nabiyyin* however need to be explained in detail. We should give particular attention to the last two of the words, for it is these two words which the Qadiani (or Mirza) sect has made the basis of tahrif (perversion of meanings). We, therefore wish to explain these two words in some detail. *Rasul* and *nabi* means a person whom Allah the Lord of the universe commissions to the creatures of Allah for guidance and propagation of the Divine Law, by supporting him with this *Wahy* (Revelation). The Arabicists (or scholars of Arabic language and its grammar) have explained the two words differently.

Differences between the meanings of *Rasul* and *Nabi*

Some scholars of Islam think that these two words are synonymous from the point of view of *Shari'ah,* and they are not different from each other in their connotations. They base their argument on such Qur'anic verses and the sayings of the Prophet or the speech of the Arabs in which the same person is spoken of as *Rasul* and sometimes as *Nabi.* This is the view of the Mu'tazilites.

While some other scholars hold that the word *Rasul* is more universal than *Nabi.* For, it is essential that *Nabi* should be a man, and an angel is never spoken of as a *Nabi,* and *Rasul* may be a man or may also be an angel. Several of the Qur'anic verses can be quoted to prove that the angels are referred to as 'Messengers', as Allah says: "And indeed Our Messengers also came formerly to Abraham with good tidings." (11:72; c.f. 29:30).

According to the researches of the great majority of the Early Fathers and the people of the Approved Path and Congregation *(Ahl-i-Sunnah wa 'l-jama'a),* the word *Nabi* is general (or universal), while the word *Rasul* is particular (not common). For, in the Islamic terminology, *Rasul* is a person who has been given a (Divine) book or scripture, or he is a *Nabi* who has been sent with an independent *Shari'ah;* and *Nabi* is not to be associated with any of the two characteristics. They further say that *Nabi* is a person who is commissioned (to mankind) with a *Shari'ah* and a scripture, and is supported by the Divine *Wahy* (Revelation) and he engages himself in the dissemination of the commandments. But he is not given a scripture (book) or *Shari'ah.* Several of the Qur'anic verses go to uphold this view; e.g. "and We have sent no Messengers or Prophets before you." (22:51). Herein the word *Nabi* has been mentioned after the word *Rasul* for the purpose of generalisation after particularisation. So does it occur in a *hadith:* "On the authority of Abu Dharr, the Messenger of Allah is reported to have said: The Prophets were 124,000 in number while the Messengers were only 315. **The first of them was Adam... and the last of them being Muhammad.**" (Narrated by Ishaq ibn Rahuya, Ibn Abi Shaiba, Muhammad ibn Abi 'Amr and Abu Ya'la - quoted from the glosses on *al-Masamara* (Cairo edition, p.193) as also narrated by Ibn Hibban in his *Sahih.* Ibn Hajar states it to be 'genuine' *(Fath al-Bari).*

This *hadith* decidedly clarifies the difference between *Rasul* and *Nabi,* and also tells us that the *Anbiya'* (Prophets) are greater in number than the *Rasuls.* Please also notice the significance of the words in bold type: They are of vital importance.

The multitude of the people of the Approved Path and the Congregation *(Jumhur Ahl-i-Sunnah wal-Jama'a)* have adopted this conclusion. The Hafiz Ibn Hajar has explained it in his commentary on the *Sahih* of al-Bakhari (Vol. XII, p.331, *Kitab al-ta'bir,* i.e. Chapter on Interpretation); Al-Zurqani has likewise commented on it in his Commentary on the *al-Muwatta'* of Malik; and so has done Ibn Humam in the *Musamra.* The Qadi 'Iyad has testified to it in his work entitled *al-Shifa'*. The same can be found in the glosses on the Commentary (by al-Taftazani) on the *'Aqa'id* of al-Nasafi.

Let it also be known that the multitude of the people of the Approved Path and the Congregation do not deny the statement that the word *Rasul* has on some occasions been used instead of *Nabi,* and *Nabi* instead of *Rasul,* by way of metaphor or by way of using a bolder construction. If one understands this point he will be able to refute the arguments of the first two sects.

Now we shall try to explain the two words separately and individually by referring to the Arabic lexicons: and then we shall give the meaning of the full sentence according to the rules of Arabic Grammar.

A critical study of the word Khatam

Regarding this word, the said verse has two readings. In other words, some of the Companions heard this word from the lips of the Prophet with a *fatha* over the *ta'* of *Khatam;* while some others heard it as with a *kasra* under the *ta'* (i.e. *Khatim*).

The leader of the *mufassirun* and the *Muhaddithun,* Ibn Jarir al-Tabari and a very large majority of the rest of the *Mufassinun* have indicated (and pointed out) in their works that the second reading (i.e., with a *fatha* over the *ta')* had been adopted only by the Readers Hasan and 'Asim. In view of all the rest of the Readers *(Qari'),* the first reading (i.e., with a *kasra* under the *ta')* is accepted (Ibn Jarir, Vol. XXII, p.11).

Now, when both of the readings (with a *fatha* and a *kasra)* are admissible, we should explain both of the words in full detail.

These two words are in circulation in the Arabic language, with different shades of meaning. We prefer to give the details in the form of a schedule:

Schedule of Words

Word	Word		Meaning and Significance	Reference Book consulted
Khatam	Khatim	1	Jewel, Signet, a small Seal with name carved in it.	*Lisan al-'Arab, Taj al-'arus,* al-Jawhari: *Sihah, al-Qamus.*
Khatam	Khatim	2	Finger-ring, e.g. *"Khatam dhahab"* Finger-ring of Gold.	*Lisan al- 'Arab, Taj al-'arus,* al-Jawhari: *Sihah, al-Qamus.*
Khatam	Khatim	3	The last of a people (in general use.	*al-Qamus, Taj al-'arus, Muntahi al-arab.*
Khatam	Khatim	4	A small speck of white in the hoof of a horse.	*al-Qamus, Taj al-'arus, Muntahi al-arab.*
Khatam	Khatim	5	A dimple under the crown.	*al-Qamus, Taj al-'arus, Muntahi al-arab.*
--	Khatim	6	In the sense of *nomina agentis* one who finishes or closes a thing.	*al-Qam us, Taj al-'arus, Muntahi al-arab.*
Khatam	--	*7*	Impression of a signet (that is taken on a paper for example).	*Lisan al-'A rab, Taj al-'arus,* al-Jawhari: *Sihah, al-Qamus.*

We learn from the above statement (schedule) that these two words are used in seven different senses. The first five are common. Number 6 *(Khatim)* is peculiar to that particular meaning. Number 7 *(Khatam)* is peculiar to it.

Now we have to see as to which of the six meanings of *Khatam* (with a *kasra)* fits in the said verse, and which of the six meanings of *Khatam* (with a *fatha)* fits there.

It is evident that the first two meanings i.e. signet (finger-ring) do not fit in any way whatsoever. The scholars of linguistics are agreed in this, as all the wise people also do, that as long as the real and actual meaning fits the context, the figurative (or metaphorical) meaning is not to be adopted. Hence we conclude that the first two meanings are not to be considered valid here.

The fourth and the fifth meanings are not at all feasible, for they do not fit the context in reality nor by way of metaphor.

The seventh meaning (i.e. the impression of a seal) in its actual and real sense does not fit the context in any way, nor could its figurative (or metaphorical) meaning can here fit.

Now only two of the probabilities are left with us to consider - namely the third meaning (i.e. the last of the people), and the sixth meaning (i.e. one who finishes, closes or ends a matter). Both of these meanings properly fit the context. The only difference left is that the first of the two meanings fit the context in both of the readings (i.e. *Khatim* and *Khatam*)*;* and the other meaning fits only in the reading with a *kasra* (i.e. *Khatim*).

In short we have discussed the linguistic meanings of the word *Khatim* (in both of the readings (i.e. *Khatim* and *Khatam),* and it is hoped the readers would have arrived at the desired conclusion. Should we ever need to decide the case in the light of the lexical meanings of the word, without at all taking into consideration the expositions given in the Qur'an and *Hadith* or comments offered by the Companions, the *Tabi'un* and the Early Fathers, we would easily discover that the said Qur'anic verse (according to the first reading) shall have only two of the meanings - namely the Last of the Prophets, and the one closing the chain of Prophets. According to the second reading it can yield one and only one meaning, namely the Last of the Prophets.

If we ponder a little over both of these meanings, we find they both converge into one sense. And it is easy to say that both the readings of the word *(Khatim* and *Khatam)* give the lexical sense that the Prophet is the Last of all the Prophets and that no Prophet shall ever appear after him, as it has clearly been explained in the *Tafsir, Ruh al-ma'ani:* "*Khatam* is a nomina instrument *(ism al-alah),* i.e. a thing with which a seal-impression is cast, which would mean in this context, one who seals the (chain of the) Prophets. This virtually means the Last of the Prophets" *(Ruh al-ma'ani,* Vol. VII, p.59).

The great Indian scholar, Mullah Ahmad known as *'Jiwan'* says in his *Tafsir* entitled *Tafsir-i-Ahmadi,* explaining the word. "The final result or issue of both the cases (i.e. with a *fatha* and a *kasra)* is the second meaning. For this reason, the author of the *(Tafsir) al-Madarik* has explained the word according to the reading of 'Asim (i.e. with a *fatha) in* the second meaning. But al-Baidawi has explained it according to both of the readings in the same second meaning."

From the texts of the *Ruhi al-ma'ani* and the *Tafsir-i-Ahmadi,* it becomes absolutely clear that the word *(Khatim* or *Khatam)* can yield only two

meanings in this verse; and that both of the meanings are congruent and have the same consequential significance, i.e. the Last of the Prophets. It is only for this reason that al-Baidawi has not made any distinction between the meaning of the word according to both of the readings, and has explained it in both the cases as the Last of the Prophets.

May Allah bless the scholars of linguistics who have not only combined the two meanings of the word *Khatim* into one, but have further explained that in this context this epithet can give only this sense that the Prophet is ending and closing the list of all the Prophets, and hence he is the Last of the Prophets.

Allah who is All-Knowing, alone knows how many works on Arabic linguistics (i.e. Arabic lexicons) have been compiled up to this day. They are both large and small in size, and some are authentic and reliable while others are less reliable. Allah alone knows where they are to be found and in what form (i.e. in manuscript or in print). We have nothing to do with collecting them, nor is it possible for a human being to exhaust these references. We only intend to place before our readers some of the material from the most reliable and popularly known works as a mere specimen, so that the readers may gather for themselves as to what meanings of the word (with a *fatha* or a *kasra)* have been suggested by the great scholars and leaders of linguistics and lexicography.

The *Mufradat al-Qur'an* is a work compiled by the Imam al-Raghib al-Isfahani. This is a wonderful book, and has no parallel. It has endeavoured to explain the special words occurring in the Qur'an. Jalal al-Din al-Suyuti remarks: No other work has been compiled like this to explain the prominent words of the Qur'an. Al-Raghib has explained this epithet in these words: "And *Khatim al-Nabiyyin,* for he has ended the *Nubuwwa* (Prophethood), i.e. with him the Prophethood has come to an end. *(Muftadat,* p.142).

A1-Muhkam of Ibn Sida is considered by al-Suyuti as one of the most reliable works which can safely be consulted for understanding the Qur'anic words.

"*Khatim* of anything and its *Khatima* (feminine) signify the end and the last part of it." *(Lisan al-'Arab).*

The *Tahdhib* of al-Azharj has also been considered by al-Suyuti one of the reliable lexicons. It says: "*Al-Khatim* and *al-Khatam* are two of the epithets (attributes) of the Prophet as the Revealed Book (Qur'an)

indicates: Muhammad is not the father of any man among you, but is a Messenger of Allah and the Seal (Last) of the Prophets" (33:40), i.e., "the last of them." *(Lisan al-'Arab).*

Here it has been very vividly explained that *Khatim* and *Khatam* both are of the epithets given to the Prophet by the Qur'an, and that both mean the Last of the Prophets.

Can any fair-minded person suggest any other meaning for this word, after when the great scholars of lexicography and linguistics have clarified the matter? The *Lisan al-'Arab* is a very voluminous and valuable dictionary of Arabic. It says: "*Khatim* or *Khatam* of them, both mean the last of them, according to the researches of al-Lahyani. Muhammad sallallahu alayhi wasallam is the *Khatim* (one bringing to end the list) of the Prophets - peace and blessings be upon him and all."

Here it has again been clearly stated that the word *Khatam* - whether it be read with a *fatha* or a *kasra* - it means the Last of the Prophets.

From the text of the *Lisan al-'Arab* we deduce a general rule (of Grammar) that though the word *khatim* (with a *kasra* or a *fatha)* is susceptible of several meanings from the linguistic point of view, yet it shall have one and only one meaning if it is annexed to a 'people', or a 'group of people'. The author has, perhaps for this reason, not mentioned the word *khatim* solely and singularly, but has mentioned it with the annexation to 'a people', or 'a group of people', or its pronoun.

If we trace this word in the Arabic Dictionaries of repute, we invariably arrive at the conclusion that the word *khatim* (with a *kasra* or a *fatha)* if annexed to 'a people', or to 'a group of people' directly or by means of a pronoun, it would mean 'the last'. In the said verse the word *khatim* is annexed to 'the group of Prophets'. Hence it would mean 'the last of the Prophets' and 'one who is going to bring the Prophets (or the list of the Prophets) to an end,' and nothing more. The *Taj al-'arus:* (a Commentary on the *Qamus)* also testifies to this rule of Grammar:

Taj al'arus: Al-Zabidi in his *Taj al-'arus* quotes from al-Lahyani the following text: "One of the epithets (names, or attributes) of the Prophet is *al-Khatim* or *al-Khatam,* which signifies that he is one who closes the (list of) the Prophets with his being commissioned (to this world)."

Majma' al-bihar: The *majma' al-bihar* is a Dictionary of the words of *Hadith* compiled in a most authentic and reliable manner. Its text is: *al-*

Khatim and *A1-Khatam* are of the names (epithets or attributes) of the Prophet with a *fatha* (i.e. *Khatam)* is a noun meaning the last of them, and *Khatim* (i.e. with a *kasra* signifies a nomina agentis *(ism al-fa'il),* i.e. one who brings something to an end.

Another exposition of the word is also given elsewhere (Vol. I, p.329) in the *Majma' al-bihar: Khatim al-Nubuwwa* (with a *kasra* under the *ta')* signifies one who does the job of closing or bringing it to an end, i.e. 'completion or termination of something'. And *Khatam* (with a *fatha* over the *ta')* means one who seals anything, and it indicates that there shall not come after him any Prophet.

Al-Qamus: The text of the *Qamus* (*in* this connection) is as follows: *"Khatim* is the last of the people (or group of people), just like *Khatam.* To this category belongs the saying of the Almighty: *Khatim al-Nabiyyin,* (33:40), i.e. the Last of the (Prophets)."

Here (in the *Qamus)* the word *qawm* (a people or a group of people) has been added to allude to the accepted rule of Grammar already mentioned. This also decides the problem under discussion in clear and unequivocal terms.

The *Kulliyat* of Abu 'l-Baqa' is one of the famous and reliable Arabic dictionaries. The author of the *Kulliyat* has more vividly explained the problem under discussion: "Our Prophet Muhammad sallallahu alayhi wasallam has been called (named) *Khatim al-anbiya',* for he is the last of them. Allah the Exalted says: 'Muhammad is not the father of any man among you, but is the Messenger of Allah and the *Khatim* of the Prophets'." *(Kulliyat.* p.319).

It has clearly been stated here that the (Prophet) is called the *Khatim al-Anyiba'* or the *Khatim al-Nabiyyin* only because Muhammad is a person who is the last of them, hence he is the last of the Prophets.

Abu 'l-Baqa' further says: "The general negation also negates the particular." The main point is that *Nabi* (Prophet) is a general term, whether he be associated with *Shari'ah* or not, (Let it be borne in mind that by the term *Tashri'i* and *ghair tashri'i* occurring in this book, we always mean a Prophet with *a new Shari'ah,* or following the old *Shari'ah.* Otherwise the Prophets - peace be upon them - are all *tashri'i,* and hence *Shari'ah* is a necessary requirement of Prophethood. *Ghair Tashri'i Nabi,* as the Mirza asserts, is no type of Prophethood.) And the term *Rasul* (Messenger) is applied specifically to one who is sent with a

Shari'ah. In the said verse *Nabi* in general is negated which inevitably negates *Rasul* in particular. Thus we can safely conclude that every type of *Nabi* (Prophet) whether sent with a *Shari'ah* or without it, has been negated, i.e. no Prophet is to come after him. Notions of those who have invented the classification (of *Nabi)* into *tahsri'i,* (i.e. one who has been sent with a *Shari'ah)* and *ghair tashri'i,* (i.e. one who has not been given a *Shari'ah)* stand refuted by a statement previously offered by Abu 'l-Baqa'.

***Al-Sihah,* or more properly *al-Sahah* of al-Jawhari** is a celebrated dictionary of Arabic. A1-Jawhari says in respect of the term: "*Khatim* (with a *kasra*) and *Khatam* (with a *fatha*), or *al-Khatim* or *al-Khatam* have the same meaning, and their plural is *al-Khawatim. Khatima* of a thing is the last part of it, as Muhammad sallallahu alayhi wasallam is the *Khatim al-anbiya'.*"

It has also been made clear here that *Khatim* and *Khatam* both have the same meaning.

Muntahi 'I-arab has the word *Khatim* explained as: "*Khatim* on the measure of *Sahib* is a seal, signet, a ring, or the last part of a thing, or also the last of a people or group of people. *Khatam* (with a *fatha)* means the same; and Muhammad is the Last of the Prophets - peace and blessings of Allah be upon them all."

Surah says: "*Khatima* of a thing means the last of it. Hence Muhammad sallallahu alayhi wasallam is the *Khatam al-anyiba'* (with a *fatha)* means the last of them all.

These are the few statements and comments that we have been able to collect from the limitless treasures of the Arabic lexicons only as a specimen. They might be sufficient, if Allah will, to satisfy the readers to the effect that according to the Arabic dictionaries, the term *Khatim al-Nabiyyin* occurring in the said verse (33:40) means nothing but the Last of the Prophets, and the word *Khatim* in this verse cannot but signify the 'last' or 'one who terminates'."

Thanks to Allah, that here everything has been made quite clear that the word *Khatam* (with a *fatha* or a *kasra)* should have only two of the meanings. If we were at all to take the word in its figurative (or metaphorical) meaning, and though the real and actual meaning of the word should fit the context as well, but suppose the word *Khatam* should

mean a 'Seal', as the Mirza of Qadian has himself suggested in his *Haqiqat al- Wahy* (p.97, f.n.), this verse in question would mean that our Prophet is one who impresses his seal on all the Prophets. The purport of this interpretation would again come to the same point. For, in the general idiom of the language it is spoken as that such-and-such has put a seal on such-and-such a thing, i.e. now nothing can enter into it. The Qur'an says: "Allah has sealed up their hearts" (2:6) and hence no ray of true guidance can penetrate into them. As the poet says: "I am parting (from you) in such a manner that you have put a seal of your love on my heart, so that no one shall alight therein except yourself."

So far we have been discussing the word *Khatam* from the linguistic point of view. Now we shall take up the next word *Al-Nabiyyin* (the Prophets) and discuss the lexical and philological significance of this word.

Linguistic study of the word *Al-Nabiyyin:* Originally this is composed of two different words - the *lam* (or article) of definition, and *Nabiyyin.* We should discuss them briefly.

The second word *Nabiyyin* is the plural form of *Nabi,* which is generally used to denote the group of *Anbiya'* (Prophets). We have already discussed at some length, this word both from the point of view of linguistics and from the point of view of *Shari'ah* (Law and Theology). The readers may refer to the previous pages.

The article of *alif* and *lam,* however calls for some exposition. But since this is a purely academic problem, we shall try to explain it for the facility of our readers. If we fail to bring home to the readers the complete exposition of this problem, we may be excused.

It is well-known that the article of definition [Whenever the *lam* of *ta'rif* (definition) is prefixed to a word, it assumes one of the four forms. It may be employed only to indicate the genus, i.e., any individual (animate or inanimate) bearing that name; it is called *lam jinsi* (the article to denote the generic name).If it should indicate the individuals in totality, it is said to be of *istighraq* (that exhausts the whole genus). If it should indicate only a few of the individuals, it shall be either fixed *(mu'ayyan)* and called *'ahd-khariji;* or not-fixed *(ghair mu'ayyan)* and called *'ahd-dhihni.*] is used in four senses, to denote a generic name, or to indicate exhaustion (of the species), or to indicate a particular individual, or to indicate a particular thing in mind. But when this article is employed (as a prefix) to a noun in plural form, it is susceptible of two senses, according to the agreed opinion of the Arabicists and according to the consensus of

the Law — firstly, as *'ahd-khariji* (: to indicate a particular individual) or *'ahd-dhihni* (: to indicate a particular individual in mind), and secondly, as *Istighraq* (: to exhaust all the individuals of the genus or species). See al-Nasafi: *Kashf al-asrar,* Vol. I, p.220).

If this article of *ta'rif* is employed in conjunction with a noun in plural form, it indicates a particular individual (or item), or else it indicates *Istighraq.*

In his *Kulliyat,* Abu 'l-Baqa' states *(Kulliyat:* p.563). "Generally the people of Law and the Arabicists say that the *lam* of definition when prefixed to a singular noun or to a noun in its plural form it indicates *Istighraq* (i.e., it denotes the exhaustion of the genus), otherwise it indicates *ma'hud.*"

In its earlier edition (p.49) the author (Abu 'l-Baqa') adds: "It is equal if it is prefixed to a noun in its singular form or its plural form. From this it can be concluded that the *lam* of definition has only these two significances; while the rest of the meanings are to be construed in accordance with the requirement of the context.

The scholar of Grammar Radi has adopted the same view in his commentary on the *al-Kafiya.* He says at good length: "*Tanwin* i.e., nunation in the end of a word is a sign of denoting a certain number or part of a thing. When the article *lam-i-ta'rif* is prefixed to a noun, the noun loses its *tanwin* (nunation at its end), and it will denote the inclusion of all the members and individuals of that genus *(Istighraq).* If there be a reference to indicate that all the individuals are not meant here, the word would mean only those few defined or undefined individuals. Technically they are called *'ahd khariji* and *ahd dhihni.* E.g., one may say: 'go and buy meat'. Evidently by *lahm* (meat) is not meant all the items thereof, as it is humanly not possible. Hence with reference to *Istighraq 'l-lahm* 'to purchase meat' would mean only some unspecified part of meat. This is *'ahd dhihni,* as the Qur'an says: "Or, I may find a direction (in our way) by the fire." (20:10). Here by (the fire) does not include all the types of fire, but it indicates only that fire which has been mentioned in the earlier part of the verse. This is called *'ahd khariyi.* When there is no indication to refer to a specified individual or item, it would not be permissible to construe any other meaning according to the rules of Grammar or linguistics, except *Istighraq* (enumerating the entire number of individuals or items of the genus), although it may mean the genus as well. But, in the general idiom of the Arabs, this element is not to be taken into consideration. On the other hand it is only the external items to which it is

referred. Therefore in this case the probability of genus is absolutely to be precluded." *(Sharh al-Kafiya).*

We conclude from this discussion, that the *lam* of definition has only two susceptibilities, irrespective of the fact that it is prefixed to a noun in plural form or to a noun in its singular form - firstly, *Istighraq;* and secondly *'ahd.*

Radi, the Grammarian further says: "It is essential to construe the noun to mean the entire body of its members, when there be no reference to its being a part of it (on account of the nunation *tanwin).* To this category belongs the saying of our Prophet Muhammad sallallahu alayhi wasallam: "Water is always pure", i.e. all kinds of water. Similarly "sleep induces loss of purity" - and the man is required to perform the *wudu'.* For, there is no indication in the speech to its being a part of the noun, nor to its being absolute, or its being fixed and specified. Again when a noun in the singular form takes the *lam al-ta'rif* as its prefix it may mean plurality, for example: 'The yellow or gold Dinar and the white or silver Dirhams bring men to perdition' as related by al-Akhfash the Grammarian. [Here, *al-dinar* is singular but its adjective yellow or gold is plural in form, so is *al-dirham* in the singular form, but its adjective white or silver is in plural form.] (Radi, Vol. II, p.103).

The rules of the Singular and the Plural are equally applicable here: but Radi shows a difference between the Singular and the Plural and states that when the *lam* of definition is prefixed to a Singular noun, it encompasses all the individual Singulars: and when it is prefixed to the Dual form then every individual is dual, unlike the Plural. In this connection Radi says: (Vol. II, p.104) "This is so, because a plural noun to which the *lam* of definition is prefixed is employed in the sense of *Nakira* (indefinite noun) to which all its members (or individuals) are in conjunction and annexation. Hence 'I met all the scholars, with the exception of Zaid' would mean I met every scholar, and every two scholars and all the scholars, etc."

This also indicates that the comprehensiveness *(Istighraq)* of the plural is more wide and more general.

After enumerating this detail, we like to invite the attention of our readers to the actual point of discussion; and hope that the readers would be able to decide for themselves as to what the *lam* in *Khatim al-Nabiyyin* should mean here. We have to decide only between the two of the probabilities - *Istighraq* or *'ahd.*

No sensible and reasonable man can presume that this *lam* of definition has been employed for *'ahd khariji* or *'ahd dhihni,* for there is no reference or circumstantial evidence here to particularise and specify the word *al-Nabiyyin* for a particular group of Prophets. On the other hand there are a number of strong and clear arguments against this. It is self-evident that if the *lam* of *al-Nabiyyin* were to be taken for *'ahd khariji* or *'ahd dhihni* to construe it to mean that the Prophet is the *Khatim* (one who terminates or ends) of only some of the *anbiya'* - peace be upon them, the verse becomes absurd and meaningless, and *Khatim al-Nabiyyin* does not remain a distinguishing epithet of the Prophet and cannot be counted among his virtues and excellences. For, after Adam every *Nabi* is a *Khatim* of his previous Prophets, and is the last of them. This term would be equally applicable to every Prophet. And therefore it cannot be supposed that the *lam* of definition in the term *khatim al-Nabiyyin* is for *'ahd khariji* or *'ahd dhihni,* and *Istighraq,* can be automatically specified. The meaning of this term would be that the Prophet is the *khatim,* one who terminates the list of all the individual Prophets and the Last of them. In other words, those persons who can possibly be called *Nabi* technically, whether they are sent with a *Shari'ah* or without it are superseded by the Prophet: and the Prophet comes after all of them.

NOTE: The readers have already observed that the *lam* of definition in the term *Khatim al-Nabiyyin* cannot have any meaning other than *Istighraq.* But this remains yet to be decided as to which of the types of *Istighraq,* in this case is to be considered. *Istighraq* is of two types - *haqiqi* (real), and *'urfi* (conventional). The real *Istighraq* is that in which all the individuals are really intended, e.g., *'Alim al-ghaib wa '1-shahada:* the One Who knows all the hidden and the visible things. Here no individuals are particularly intended. In the case of *istighraq 'urfi,* all the individuals are in reality not intended, but only those of the individuals are intended which are commonly known. E.g., *Jama'a 'l-Amir al-sagha:* the king invited all the goldsmiths. Evidently the goldsmiths of the whole world are not intended here. Hence here it would mean the goldsmiths of his town, or at the most the goldsmiths of his state. In reality it is not *Istighraq afrad,* but it is an *Istighraq* by way of metaphor - or as commonly known. Now after this discussion it is not difficult to decide whether the *istighraq* in this Qur'anic verse is conventional or is real.

For, primarily the conventional *Istighraq* has only figurative and metaphorical meaning, as has been explained in the glosses on the *Mughni al-labib.* And it is a well-established and popularly accepted rule of Grammar that the figurative meaning is not to be construed here as long

as its real meaning fits the context. It is also evident that the real *Istighraq* always fits the context well in this Qur'anic verse, namely "one who terminates the list of the Prophets.'' Therefore the conventional *Istighraq* is not to be considered applicable in this case.

Secondly, If the real *Istighraq* is to be considered applicable in this case, the sense of the verse would lose its force and become absurd, just as in the case of *'ahd khariji* or *'ahd dhihni;* and the term *Khatim al-Nabiyyin* does not assume the status of a special excellence and virtue of the Prophet. In a similar way the conventional *Istighraq* faces the same type of difficulties, for in this case also, the verse would yield only this meaning that the Prophet is the last of the few special Prophets, and the meaning would fit and be applicable to every other Prophet after Adam. In contrast and in contradiction of this, we find a saying of the Prophet on the authority of Abu Hurairah as related in the *Sahih* of Muslim: "I have been granted precedence over all other Prophets in six things. Of these six is my epithet of being the Last of the Prophets." (Muslim, Chapter on virtues).

Thus we conclude that the *lam* of definition in the term *Khatim al-Nabiyyin* can mean nothing by way of real *Istighraq*. By this way all the individual Prophets are exhausted: and this is our real claim. We are grateful to Allah!

Up to this stage we have been discussing the connotations of the individual words occurring in the Qur'anic verse: "but (he) is the Messenger of Allah and the Last of the Prophets." (33:40). This immensely facilitated our understanding the purport of the verse in the light of the linguistic study and Arabic idiom regarding the various words occurring in the verse. And we could clearly understand that the verse meant that the Prophet Muhammad sallallahu alayhi wasallam is the Messenger of Allah and the last and the final Prophet, closing the chain of all the Prophets. As regards (the Prophets) no Prophets have been particularised, nor any Prophet was excepted. Again the condition or restriction of a Prophet or Prophets being sent with a *Shari'ah* or without it is imposed. Even after hearing such a detailed exposition of them, if anyone should make excuses, and insist on depending on, and inventing fresh and queer interpretation by twisting *(tahrif)* the meanings of the words, we should advise him to better take care of his future (especially in the Hereafter). He is further advised in his own interest to keep ready for accounting for his notions and actions. "And our duty is only to preach" (36:16), and grace is to come only from Allah the Mighty the Wise!

***Tafsir* of the said verse as the Qur'an itself explains:** One of the peremptory proofs of the truth of the Qur'an is this that a part of it explains another part of it. Therefore we shall now try to describe how this Manifest Book explains the verse in question.

Since the notion of the Finality of Prophethood is extremely important, the Qur'an itself has thrown light upon this problem by means of over a hundred verses. We shall discuss them later. But at this stage we prefer to quote only a few which directly go to make a sufficient exposition of the term *Khatim al-Nabiyyin.* We shall quote another reading of the said verse, which removes the mist of dubiety from this verse (i.e. 33:40).

The chief *Mufassirun* like Ibn Jarir al-Tabari, Ibn Kathir and al-Suyuti have quoted this reading of the said verse on the authority of 'Abdullah ibn Mas'ud: "But (he is) a Prophet who has brought all the Prophets to a close."

This reading totally extirpated all the *tahrifat* (perversions and misinterpretations), which have been quoted by the Qadianis (Mirza'is) in connection with the word *khatim.* From the above quoted reading we find the clear purport of the verse to this effect that our Prophet is a Prophet who has brought the list of all Prophets to an end.

Another verse of the Qur'an further supports this notion. It reads: "this day have I perfected for you your religion, and completed My mercy upon You." (5:5).

This verse clearly declares that the religion of Islam, the favour in respect of his Prophethood and the *Wahy* (Revelation) etc., have been brought to a close with the Noble Prophet and that there is no need for a Prophet to come after him. We shall give a complete exposition of this verse very shortly.

Allah the Exalted further says about the Prophet: "Say: O mankind, I am the Messenger of Allah (sent) unto you (by the Being) unto Whom belongs the kingdom of the heavens and of the earth." *(7:157—158).*

"We have not sent you except as a warner and a bringer of good tidings to all mankind." (34:27).

In both of these verses it has clearly been declared that the Prophet has been sent as a Messenger to all mankind. (Some other verses of the Qur'an and some *ahadith* prove that he was a Messenger sent to all men

and genii and since we are talking of the affairs of men, we confine ourselves to mentioning men only).

Now we have to examine whether the Prophet was sent to mankind of his own days, or also to the generations to come. If it were to be taken in the first sense, it would mean that he was a Messenger sent only to his Companions, and to no one else, and that his Messengership and Prophethood ended with the Companions. This would be such an audacious and arrogant remark that no Muslim should ever tolerate that.

As for the other sense that by 'mankind' is meant not only the Companions but also the generations to come — since the word *jami'an* (all) and *kaffa* (all) in the verses indicate that the Prophet has been sent to all mankind, the contemporary people and the people to come and hence he is the Messenger to all mankind (and this alone is the correct and true meaning of the verse). (In a *hadith* the Prophet is reported to have once said: "I am the Messenger (of Allah) sent unto him who is living and also unto him who is yet to be born." We shall discuss this *hadith* in the Chapter of Proofs from *Hadith.)* - This clearly proves our claim that no Prophet shall ever come after him. For, his Messengership is universally comprehensive of all mankind. Or, Allah forbid, was there any defection found in the Prophethood and Messengership of the Prophet that his mission was not sufficient for the direction of mankind and hence another Prophet was required to be sent? We shall later discuss the implications of this Qur'anic verse in some detail.

The Qur'an also says: "We have not sent you except as a mercy for all the worlds." (21:107).

In the verse: "Praise is due to Allah the Lord of all the worlds." (1:1-2). The word *al-alamin* stands for all the worlds without any specification whatsoever. Similarly the word *al-'alamin* in the above quoted verse also signify all the worlds without any particularisation.

Hence the purport of this verse would be that the Prophet is a source of Mercy and bliss for the dwellers of all the worlds. And this is possible only when his Messengership and Prophethood is universal and when no Prophet is required to be sent after him. Otherwise, if a Prophet were to be sent after him, in that case if a man holding firm belief in the Prophet and following and adhering to his practice, should not feel inclined to believe in this new Prophet, all of his actions and all of his efforts shall be fruitless - and this state of affairs is not compatible with the Prophet being "the Mercy for mankind" (21:107). Rather, in this case the Prophet and

adherence to his *Sunnah* will be a source of Mercy for only those people who would have died earlier than the new Prophet is commissioned, and thereby it could not be proved that he is a source of Mercy for all mankind.

This subject has also been proven by several other verses of the Qur'an directly or indirectly. We shall, if Allah will, discuss at good length.

All these Qur'anic verses support the purport of the term *Khatam al-Nabiyyin* as explained above. This further proves that the interpretation given by the scholars of Arabic support this purport, and other verses of the Qur'an uphold this meaning.

Explanation of the said verse from the *ahadith:* Next in order to the source of *Tafsir* given above comes the *Hadith.* The explanation that we have given above from the point of view of Grammar and lexicography or linguistics is amply borne out by the Qur'an itself, so do the *ahadith* confirm it. After a study of these explanations a Muslim is convinced at heart that the interpretation of the term *Khatim al-Nabiyyin* is the only plausible interpretation. But since we have to deal with the explanation of this term as supported by *Hadith,* we shall only briefly discuss a few of the relevant *ahadith* here. We hope that these few *ahadith* would be more than sufficient for a reasonable Muslim. It is related on the authority of Thawban that the Prophet sallallahu alayhi wasallam - once remarked: "The hour shall not come unless all the imposters and liars are commissioned and each of them would be presuming that he is a Prophet. While the fact is that I am the *Khatim al-Nabiyyin* (Last of the Prophets) and that there shall come no Prophet after me." (Abu Dawud, al-Tirmidhi).

In this *hadith* the holy personality has himself decided the problem for ever by saying: "O Muslims, remember that the term *Khatim al-Nabiyyin* has only one significance and it is that there shall not come a Prophet after me." Here the word *khatim* should not mean a signet, or seal or a finger-ring, nor the term Prophets is specified or particularised. For, in the phrase *la Nabiy ba'di* (there shall not come after me a Prophet) the *Ia* (not) of *jins* (genus), the notion is made absolutely clear. We shall shortly discuss it, if Allah will. This is again related from Hudhaifa directly from the Prophet: "I am the Last of the Prophets *(Khatim al-Nabiyyin),* no Prophet shall come after me." (Ahmad and al-Tabarani).

Abu Hurairah, relates from the Prophet: "My parable (or similitude) and the parable of the Prophets before me is like the parable of a man who

built (for himself) a house. Then he decorated it and made it lovely (in all respects), except that he left the place for a (corner) stone. People came round the house and appreciated (its construction) but (finally) said: Why has not this (corner) stone yet been filled? Then he said: I am that corner-stone and I am the Last of the Prophets." (al-Bukhari, Muslim and others).

O those who claim to be Muslims and those who testify or affirm to the Prophethood of Muhammad, do you still have any doubt as to any other meaning that the term *Khatam al-Nabiyyin* in the said verse may have? Do you find any room for accepting the notion of *ghair tashri'i* (without a *Shari'ah)* a *zilli* (shadowy) or *buruzi* Prophet in any of the statutes *(nusus)* or expositions thereof? The very Prophet on whom this Sacred Book was revealed - may I, my father and my mother be ransomed for him - clarifies the point by giving very vivid and distinct parables (and examples) that the term *Khatim al-Nabiyyin* means the Last of the Prophets, i.e. one who is commissioned after the end of all the other Prophets, and that after him there shall not come any Prophet, and who is going to be the corner-stone of the great edifice of Prophethood which cornerstone is meant to complete and beautify the whole building, and after whom there is no room and no need for any other Prophet to be sent, and this edifice of Prophethood would not require any stone or brick of a Prophethood accompanied by a *Shari'ah,* nor would need any type of Prophethood without a *Shari'ah,* or a *zilli* (shadowy) or *buruzi* Prophethood. "In what new revelation will they believe, after this?" (77:50).

Abu Hurairah relates the Prophet to have said: "I have been given precedence over all the Prophets in six respects: Firstly, that I have been given the *jawami' al-kalim* (:pithy aphorisms); secondly, that I have been assisted by means of awe; thirdly, the booty has been made lawful for me; fourthly, that the whole surface of the earth has been made a place of worship for me; fifthly, that I have been sent to all the creatures; and finally, that all the Prophets have been ended with me (i.e. no Prophet shall come after me)." (Muslim, Chapter on Virtues etc.).

The *Hadith* also dispenses away the *tahrif* (perversion) of meaning allowed in the interpretation of the word *khatim.* Here, the term *Khatama biy al-Nabiyyun* (the Prophets were terminated, or they were ended with me) instead of *khatim* has been used. This also disposes away the conception of *zilli* (shadowy) or *buruzi* or *tashri'i* Prophet.

Abu Umama al-Bahili, relates on the authority of the Prophet who said: "I am the last of the Prophets and you are the last of the *Ummahs*

(communities).” [Narrated by Ibn Majah, in the chapter on the *fitna* of the *Dajjal* (anti-Christ)].

It has very distinctly been stated that the term *Khatim al-Nabiyyin* means only and only what has been explained above. I.e., the Prophet alone is the Last of the Prophets and to finish with the (list of the) Prophets, by coming at the end of them. The statement did not end there: it was further stated that ‘you’ (the people of *Ummah* of the Prophet) are the last *Ummah.* This clarifies once and for all that there shall not come any Prophet after him, nor shall any other nation or *Ummah* supersede the existing one.

O people of reason, O lovers of Islam, don’t you still feel contented with the explanation of the term *Khatam al-Nabiyyin* that it cannot be but what we have already explained above. The explanation has no room or need for the specification and particularisation of *ghair tashri’i,* or *buruzi* or *zilli* Prophet.

‘Irbad ibn Sariya reports the Prophet to have said: “My name as the *Khatim al-Nubiyyin* (the Last of the Prophets) was scribed (on the Tablet) with Allah when Adam was still in the transitional period of clay” *(Mishkat min Sharh al-Sunnah,* and Ahmad: *al-Musnad).*

Jabir also reports the Prophet to have said: “I am the leader of the Messengers, and I don’t boast. I am the last of all the Prophets, and I still do not boast. I am the first to intercede (for the sinners) and the first to be accepted as intercessor, and still I do not boast.” (*Mishkat from* al-Darimi).

Those people who are propagating and widely publishing the notions based on *Tahrifat* (perversions of meaning, twisting the meaning to one’s own purpose, or interpolating the text) and wish to confuse the issue by the *alif lam (lam* of definition) in the term *Al-Nabiyyin,* so that *Al-Nabiyyin* should not be construed to mean ‘all the Prophets’ without any exception, so that they may find a room for accepting the Qadiani Prophet, let them show us if the *lam* of definition in the term *Qa’id al-Mursalin* (Leader of the Messengers) is again the *lam* of real *Istighraq;* and does the word *al-Mursalin* mean ‘all the Messengers’ without any exception and without any specification or particularisation *(takhsis),* or not.

If not so, it would mean in clear words that the Prophet is not the leader and chief of all the Prophets, but is only of a group of the Prophets. This

statement is contradictory to all the legal statutes *(Nusus Shar'iyah),* the verses of the Qur'an, the exposition of the *ahadith.* This is also against the accepted principles of the Mirza'is (i.e. Qadianis), for, at least they affirm by their lips that the Prophet is the leader and chief of all the Prophets.

If it should be supposed that the *lam* of definition in the word *al-Mursalin* (the Messengers) is the *lam* of real *istighraq,* and the word *al-Mursalin* signifies each and every member of the class called Messengers (Mursalin) without any exception and without any particularisation, let the learned friends (i.e., the Qadianis) please explain what prevents them to accept the word *al-Nabiyyin* which occurs immediately after this *al-Mursalin* to mean "all the Prophets without any exception etc." on the analogy of *Al-Mursalin* and why should the Qadianis try to make excuses for not admitting "all the Prophets", in the term *Khatim al-Nabiyyin.*

Do you find any difference between the construction of *Qa'id al-Mursalin* and of *Khatim al-Nabiyyin?* If the word *Mursalin* in the term *Qa'id al-Mursalinn* is universal in character and embraces in its connotation all the *Mursalin* (Messengers without any exception), it does not harm the Mirza and his followers, and it does not repudiate their invented and false notions, especially the Prophethood of the Mirza is not adversely affected. But lame excuses are being offered in relation to the interpretation of the term *Khatim al-Nabiyyin.* They fear that if the word *(al-Nabiyyin)* is construed as a general term, this will do away with the claim of the Mirza to Prophethood.

Ibn Abi 'l-Dunya and Abu Ya'la have related from Tamim al-Dari a long *hadith* as narrated below to the effect that when the two angels (Munkar and Nakir) enter the grave to ask the dead person as to who is his or her Lord, and what is his or her *Din* (religion), he replies: "My Lord is Allah, and Islam is my religion. Muhammad sallallahu alayhi wasallam is a Prophet and is the Last of the Prophets." They will say: You speak the truth. *(Tafsir Durr-i-Manthur,* p.165).

The angels Munkar and Nakir also testify to what the man says especially that the Prophet is the Last of the Prophets, and he considered and believed him to be one who closes the chain of Prophets.

The Noble Prophet has explained this Qur'anic verse in his own words on different occasions, in different assemblies, in different contexts and in different statements. We have quoted here only a few of the *ahadith* to make the meaning of the verse clear. No Muslim who fears Allah and who believes in the Messenger can but have firm belief in the true meaning of

the term *Khatam al-Nabiyyin* (the Last of the Prophets) as has this humble author (i.e. Muhammad Shafi') explained first in the light of the Arabic lexicons, and then from the Qur'an itself. The rest of the *ahadith* will, if Allah will, be quoted and discussed in Part II dealing with "the Finality of Prophethood from *Hadith.*"

In short, the purport of the Qur'anic verse containing the term *Khatim al-Nabiyyin* (i.e. 33:40) which the Prophet has himself told us is this that he is the Last of all the Prophets and is one who terminates the chain of all the Prophets, and that this verse cannot allow specification or particularisation of any *Tashri'i* Prophet (i.e. a Prophet sent with a *Shari'ah)* nor the exception of any *ghair tashri'i* (a Prophet without a *Shari'ah)* nor *zilli* or *buruzi* (shadowy).

O Muslims, O the lovers of the Noble Prophet and the true adherents of his *Sunnah* and practice, the Arabic lexicons and Arabic Grammar has guided you unto the real and genuine meaning of the term; and even the Qur'an has called your attention to the fact that the real meaning of this term is nothing but what we have explained. The Prophet unto whom this Holy Book was revealed, has himself declared in unequivocal terms, on different occasions, in different sittings that the said verse does not yield any meaning other than that he is the Last of all the Prophets. In the *Hadith* literature we do not find a single allusion or reference to the specifications of *tashri'i,* or *ghair tashri'i,* nor is there any room for the consideration of exception of *buruzi* or *zilli* (shadowy) Prophet. Can you still entertain any uncertainty in your mind about this verse and the connotation of the term? "In what new revelation will they believe after this?" *(77:50).*

Explanation of the said verse as given by the Companions and the *Tabi'un:* We have explained the order of precedence and importance to the various sources of *Tafsir.* The Companions (Allah be pleased with them), and the *Tabi'un* (Successors, Allah be merciful unto them) are placed third and fourth in order. We should also try to study their comments, remarks and explanatory notes on this verse.

Apparently and evidently it is not possible to exhaust all the sources concerning the statements and exegetical remarks of all the Companions and the *Tabi'un.* Therefore we shall confine ourselves to the discussion of only a few of them, so that the readers may have an idea of what the Early Fathers of this *Ummah* actually understood when they read this verse. These Companions received instruction directly from the Great Teacher

who had in turn learnt everything from his Immediate Teacher - Allah the Glorified.

The Imam Abu Ja'far Ibn Jarir al-Tabari relates in his celebrated *Tafsir* the explanation of the term *Khatim al-Nabiyyin,* made by Qatada. He says: "On the authority of Qatada: But (he) is the Messenger of Allah and the *Khatim al-Nabiyyin* i.e., the last of them." (Ibn Jarir, Vol. XXII, p.11).

This statement of Qatada has been also quoted by Jalal al-Din al-Suyuti in his *Tafsir Durr-i-Manthur* through the medium of Abd al-Razzaq, 'Abd ibn Humaid, Ibn Mundhir and Ibn Abi Hatim. (*Durr-i-Manthur,* Vol., V, p.204). This statement of Qatada confirms the meaning (of the term *Khatim al-Nabiyyin)* as given in the Arabic lexicons and supported by the Qur'anic verses and a few *ahadith* already quoted above. He reiterates that *Khatim al-Nabiyyin* means the Last of the Prophets. This statement does not contain any allusion to a *tashri'i* or *ghair tashri'i,* and *zilli* or *buruzi* Prophet.

As regards 'Abdullah ibn Mas'ud (Allah be pleased with him), we have already spoken of his special reading, namely *wa lakin (Nabiyyan) khatam al-Nabiyyan,* (but he is a Prophet who has closed (the list of the Prophets) - (33:40). This reading explicitly explains the true and real meaning of the term.

In his *Durr-i-Manthur,* al-Suyuti quotes Hasan from 'Abd ibn Humaid: "It is related from Hasan regarding the Qur'anic term *Khatim al-Nabiyyin,* he said: Allah terminated (the chain of all) Prophets with Muhammad sallallahu alayhi wasallam? and he was the last to be commissioned." *(Durr-i-Manthur,* Vol. V, p.104).

Is there still any doubt or any room for inventing a false interpretation in the presence of such vivid expositions? Can the invented interpretation of *zilli* or *buruzi* Prophet stand these peremptory proofs? Al-Suyuti quotes in his *Durr-i-Manthur* the statement of 'A'isha the truthful on the authority of the *Masannaf of* Ibn Abi Shaiba: "Call him the *Khatim al-Nabiyyin;* but do not say that there shall not come a Prophet after him." *(Durr-i-Manthur,* Vol. V, p.204).

The same statement of 'A'isha has been quoted in the *Ta'wil al-ahadith* of Ibn Qutaiba. In the *Durr-i-Manthur* a similar statement of Mughira ibn Shu'ba has been quoted through a reference to the *Musannaf* of Ibn Abi Shaiba: (It is related) from al-Sha'bi who said that a man sitting near Mughira ibn Shu'ba proclaimed: Blessings be upon Muhammad the Last

of the Prophets, and there shall not come after him any Prophet! Mughira told him: When you say *Khatim al-Nabiyyin,* you need not further say, there shall not come a Prophet after him. For we have been told a *hadith* (from the Prophet) that 'Isa is also to be (again) commissioned: and he was sent before him and (will be sent) after him. (*Durr-i-Manthur,* Vol. V, p.264).

The import of both is clear and vivid. The statement: *La Nabiyya ba'di* (There shall be no Prophet after me) may mean that after him shall not come a Prophet - old or new. This way it may injure the universally accepted belief and the agreed notion of the Companions, and the general view of the people regarding the appearance of 'Isa - peace be upon him.

Therefore ('A'isha) Siddiqa and the Mughira (Allah be pleased with both of them) advised the people not to utter such words as are likely to injure the agreed belief of the *Ummah.* You can easily describe your notion by simply uttering the term *Khatim al-Nabiyyin,* and that much is quite sufficient. The next sentence, namely, *la Nabiyya ba'di* (:There shall not come any Prophet after me) is absolutely true in itself, (The details will be discussed - if Allah will - in the second part of the book) but it creates dubiety about the appearance of 'Isa. Therefore you should feel contented with only uttering the term *Khatam al-Nabiyyin* (Last of the Prophets). This is better for you and you will escape the danger of creating a dubiety.

The term *Khatim al-Nabiyyin* means the Last of the Prophets. This statement is not to be considered incompatible to the appearance of the Messiah in any way. For, this cannot mean anything else (or other than) that in this lower world (This alludes to another fact that the office of Prophethood was conferred first of all on the Prophet and hence he was to be considered the *Awwal al-Nabiyyin* (the First of the Prophets), and was also to be the Last of them. Here we are talking of this life wherein he is conferred the office of Prophethood in the end (i.e. after all the Prophets), the office of Prophethood was conferred on him after all the Prophets.

Obviously 'Isa will come down from heaven in the last of the days. He will not then be granted the office of Prophethood, but instead he would be enjoying the privilege of Prophethood, from the earliest time that Allah had granted him the Prophethood, and it would subsist in him for ever.

There the appearance of 'Isa is not inconsistent with the notion of the term *Khatim al-Nabiyyin* or the Last of the Prophets (for our Prophet). We have not invented this notion. This is copiously narrated in the genuine and

correct *Hadith* literature as has come down to us from the Prophet Muhammad sallallahu alayhi wasallam.

It is narrated in the *Tafsir* of Ibn Kathir (Vol. VIII, p.L18) as quoted from Ibn Abi Hatim on the authority of Abu Hurariah that the Prophet once said: "I am the first of the Prophets in creation, and the last of them in being commissioned." (Ibn Kathir, on the margins of *Fath al-bayan).*

This clearly tells us that the term *Khatim al-Nabiyyin* and *Akhir al-Nabiyyin* mean only that the Holy Prophet is the last of the Prophets - peace be upon them - in respect of his being commissioned (to the people). From this point of view, it is not infeasible or incompatible to any early Prophet to remain (a Prophet) after him or later to be sent to this world.

The same subject has been treated more vividly in the *(Tafsir) Ruh al-ma'ani* (Vol. VII, p.60) and *al-Kashshaf* of al-Zamakhshari (Vol. II, p.215) If you like you may consult them. Again, if you would like to consult the Arabic lexicons and the Arab idiom, you will soon find that (the word *akhir)* in *Akhir al-Nabiyyin* and *Awwal al-Nabiyyin, Akhir al-Ulama', Akhir al-Talaba, Akhir al-Fatihin, Akhir al-Mu'minin, Akhir al-Shahidin, Akhir al-Qadimin, and Akhir al-Aulad* is only to denote the quality of being the *akhir* (last) or the *awwal* (the first) in respect of the noun in construction (i.e. the governed noun), unless some restriction is placed on it to mean otherwise, e.g. *Awwal al-Mu'minin* (the first of the believers in respect of Migration). This is why the great Imam of linguistics al-Zamakhshari has explained the term *Khatim al-Nabiyyin* in these words: No one will be elevated to the office of Prophethood after him *(Kashshaf,* Vol. II, p.215*).*

This meaning of the term *Khatim al-Nabiyyin* in the light of the Arab idiom and the correct and genuine *ahadith* cannot create uncertainty or dubiety about the appearance of 'Isa in the minds of reasonable persons. However the words *la Nabiyya ba'di* (there shall not come a Prophet after me) may at first glance create some doubt in the mind of an ordinary (lay)man. But when he should look a little deeply he can easily dispel his doubt. We shall mention it shortly.

In order to remove this outward and superficial doubt, 'A'isha Siddiqa and Mughira - Allah be pleased with them - said: Don't use such words as should create any sort of doubt in the minds of the general public.

Now one may entertain another doubt When *"Ia Nabiyya ba'di"* (There shall not come another Prophet after me) occurs in the correct and sound *ahadith* directly related from the Prophet himself, why should we suppress this short sentence? (Reply): 'A'isha and Mughira have not advised the people so, with the aim in mind that - Allah forbid - these words are untrue and not permissible; but the only view they had was to save the general public from a misleading whim. That is why it is considered preferable to avoid relating many of the sound *ahadith* in public.

The Imam al-Bukhari has devoted to this subject a full and independent Chapter in his work *al-Sahih* under the caption: "Chapter concerning abstaining from or avoiding the exposition of a permissible matter. In case it is dangerous and it is feared lest the weak-minded persons are misled, the scholars should avoid mentioning it."

Under this caption the (Imam al-Bukhari) relates this *hadith:* '"A'isha says: The Prophet once said: O 'A'isha, had not your people been newly converted Muslims and had they not been unbelievers in the near past, I should have cloven the Ka'bah and have constructed or introduced two gates into it so that people should enter through one of them and exit through the other (as it had originally been built in the days of Abraham). 'Abdullah ibn al-Zubair had done this in the days of his Caliphate - (al-Bukhari in the Chapter on *'Ilm,* Vol. 1, p.24).

The Prophet meant that since the Quraish are only new converts they would lose confidence (in Islam) if the Ka'bah is dismantled and they would not be prepared or inclined to understand that in reality the Ka'bah was to be rebuilt on the original design of Abraham.

After studying this *hadith* one can imagine that the true Messenger of Allah had nestled in his heart a wish to remodel the Ka'bah, and left this world without fulfilling the lawful desire. The Prophet abstained from undertaking rightful steps to remodel the House of Allah, lest the weak-minded people should begin to form an adverse opinion, and should do harm to the religion instead of supporting it and benefiting from it. If a champion of Islam like 'A'isha herself should advise the *Ummah* in such clear terms, although she is the narrator of this very *hadith,* we should take particular heed to it.

In a similar manner has 'Ali expressed himself on the subject: "Preach the people with what they might understand. Would you like that Allah and His Messenger be ever denied stoutly?" (Bukhari).

In short, the advice of 'A'isha and Mughira to shun repeating the statement *la Nabiyya ba'di* (there shall not come any Prophet after me) is only aimed at in the interests of the general public: otherwise it is not intended to oppose the sense of the statement. Or, we shall consider the statements of these two eminent (Companions) contrary to a *hadith* of the Prophet, which has been related variously by several narrators continuously in all ages; and this state of affairs cannot be tolerated by a reasonable person. Nevertheless the only reliable notion for the *Ummah* to adopt would be only the saying of the Prophet narrated continuously in all ages by several narrators, and not the statements of two of the Companions without any authenticated chain of narrators.

The readers might have observed that the interpretation of the above mentioned verse as given in the foregoing pages has been narrated by Qatada, 'Abdullah ibn Mas'ud, Hasan, 'A'isha Siddiqa, and Mughira (Allah be pleased with them). In addition to them, about 64 of the eminent Companions have narrated the same interpretation of *Khatm-i-Nubuwwat* as has been related from other sources. Of these 64 Companions some may be mentioned, the names of Jabir, Abu Sa'id al-Khudri, Abu 'l-Tufail, Abu Hurairah, Anas, 'Affan ibn Muslim, Abu Mu'awiya, Jubair ibn Mut'im, Abdullah ibn 'Umar, Ubaiy ibn Ka'b, Hudhaifa, Thawban, 'Ubada ibn al-Samit, 'Abdullah ibn 'Abbas, 'Ata ibn Yasar, Sa'd ibn Abi Waqqas, 'Irbad ibn Sariya, 'Uqba ibn 'Amir, Abu Musa al-Ash'ari, Umm Kurz, Faruq-i-A'zam ('Umar ibn al-Khattab), and Umm Aiman, (The narrative of each of these Companions will be described and discussed in Part II and Part III). All of them have reiterated that the Prophet is the Last of the Prophets and there shall come no Prophet of any type after him.

If one should have a bit of feeling or something of understanding, no Muslim, nor even a fair-minded infidel, can have any doubt in the truth of the meaning quoted from these 64 eminent Companions. Or else, it is not possible for a human being to guide or mislead. But the affair is only in the hands of Allah who may turn it in any manner he wills!

The *Tafsir* of the said verse according to the statements of the *Mufassirun:* The Lord the All-Knowing alone knows the number of books on the Qur'anic exegesis composed by the early scholars and later writers, and how many of them exist in print or in manuscript.

But only summarily every man knows that these *tafsirs* are in such a large number that they cannot be comprehensively enumerated here, nor do we

need this, nor is it within our power. We shall be contented with mentioning references to only a few of the most famous and reliable *tafsirs.* The learned readers will be able to assess the efforts of the Early Fathers and their enthusiasm. They will also be able to know what interpretation these Early Fathers gave to this verse. The great Imam of the *Mufassirun,* Abu Ja'far Ibn Jarir al-Tabari says in this regard: "But he is the Messenger of Allah and the one who ended/terminated (the list of all) the Prophets, whereby the gate of Prophethood was closed for ever, and a seal was impressed thereon so that it should not again be opened for anyone after him till the Hour comes. Other scholars of *Tafsir* have also expressed themselves on the subject in very similar terms." (Ibn Jarir, Vol. XXII, p.11).

Can any man of reason ever say that by the term *Khatim al-Nab*iyyin is meant only one of the Prophets who came with a *Shari'ah,* especially after reading what Ibn Jarir has written? Ibn Jarir has repeatedly reiterated the idea by saying "the gate of Prophethood shall not again be opened for anyone after him. I.e., the gate of Prophethood shall never be opened on anyone after him till the day of Resurrection.

Not only that this was his personal opinion and judgement but, as he is wont to do, he has explained further that this was also to be supported by the views and researches of the Companions, the *Tabi'un* and others. He then quotes a number of *Mufassirun* and their views, giving full chain of authorities.

"Ibn Jarir quotes 'Ali ibn Husain: With a *kasra* under the *ta'* of *Khatim al-Nabiyyin* meaning that he concluded (the chain of the) Prophets…(till he says) ... Only Hasan and al-'Asim of the famous readers have mentioned this reading of the term *Khatam al-Nabiyyin* with a *fatha* on the *ta'* meaning that he is the Last of the Prophets." (Ibn Jarir, 2:11).

Husain - Allah be pleased with him - also gave his decision on the problem saying that the reading of the word with a *kasra* under the *ta'* is to be adopted as is adopted by the multitude of scholars, or that of Hasan and al-'Asim with a *fatha* over the *ta'* meaning the Last of the Prophets." (Ibn Jarir, Vol. II, p.11).

The Imam Husain has also given his considered opinion on the matter and has advised that the reading adopted by the multitude of the Early Fathers, i.e., *Khatim* with a *kasra* under the *ta',* or the reading of Hasan and al-'Asim with a *fatha* over the *ta',* which both mean one and the same thing, the only difference being in the wording and construction of the term.

The leader of the *Mufassirun* al-Hafiz ‘Imad al-Din Ibn Kathir clarifies our claim in very vivid words, while explaining this verse in his celebrated and reliable *Tafsir:* “This verse is a clear statute in this respect that there shall not come a Prophet after him, no *Rasul* (Messenger) can possibly be sent in any way: for the station (or, office) or Risala (Messengership) is more peculiar than that of Prophethood. It is so, because every Messenger is essentially a Prophet, not vice versa. A number of *mutawatir ahadith* (i.e., such *ahadith* as have continuously been narrated by a large number of narrators in every age) have been related from the Messenger of Allah on the authority of a large group of the Companions.” (Ibn Kathir, Vol. Vol. III, p.89).

Ibn Kathir belongs to the seventh century of *Hijra* and is one of the great scholars of Islam and is counted among the authorities on *Tafsir.*

Just ponder over the words of this great *Mufassir,* and judge for yourself as to how accurate is the view given by us in the foregoing pages and completely congruent with the exposition of the verse made by the Companions and the eminent scholars of the past. We have been very faithful in translating their sayings.

Ibn Kathir has also clarified that nobody can be elevated to the office of Prophethood and Messengership of any form whatsoever after the Prophet. For the *Rasul* (Messenger) is a Prophet endued with a *Shari’ah;* while the Prophet is general, he may be endued with a *Shari’ah* or not. Since the said verse contains the word *Khatam al-Mursalin* instead of *Khatim al-Nabiyyin,* it becomes clear that the ending of all types of Prophethood was intended in reality, may that be *tashri’i* or *ghair tashri’i,* or as the Mirza describes, *zilli* (shadowy), or *buruzi,* or of any other type.

This also proves that the *ahadith* concerning the Finality of Prophethood are *mutawatir* (i.e., those *ahadith* which have continuously been related by several narrators belonging to different ages of period), and more especially the narrators from among the Companions are also great in number.

Ibn Kathir has quoted many *ahadith* concerning the Finality of Prophethood, which we shall discuss with detail in a succeeding Part.

In the end this eminent *Mufassir* has described the notion of the Finality of Prophethood as his concluding remarks. They are worthy of special consideration. After reading those remarks (of Ibn Kathir) it appears that

he had known by means of *Kashf* (revelation) seven hundred years before the appearance of the Qadiani Mirza, whom he vehemently repudiates in these words: "Thus it is really a Mercy for Allah the Exalted for his servants that he sent Muhammad sallallahu alayhi wasallam unto them, and then graced him with the office of the Finality of Prophethood, and thereby terminated the commissioning of Prophets and Messengers, and by completing the pure *Din* (religion) for him. Allah the Glorified and Exalted informs of this in His Book and so does the Prophet in the *mutawatir ahadith* to the effect that there shall not come any Prophet after him, so that people should know that whoever should ever claim this station (or office) of Prophethood after him shall be an imposter, and a great liar, a *DajjaI* (anti-Christ) deceiving (others), and (himself) deceived and erring, even though he may kindle (a fire) and demonstrate several types of magic and sorcery and other feats of wonder. All such things are in reality impossibilities and hence error and misguidance in the sight of the wise people, as Allah the Glorified allowed al-Aswad al-'Ansi (of Yemen) and Musailima the Imposter of Yamama to perform magical feats and utter words of falsehood, and the wise and intelligent people knew well their tricks and were convinced that these are the two liars who lead people to error. May Allah curse both of them, and May Allah also curse anyone who should claim (Prophethood) till the day of Resurrection and when they shall finally be ended with the anti-Christ. Allah will create such of the affairs for the (anti-Christ) that the scholars and true believers shall falsify and repudiate him." (Ibn Kathir, Vol. VIII, p.9).

From this description given by the Imam Ibn Kathir we can safely conclude that he had anticipated the appearance of false Prophets. He convinces us that no Prophet of any type shall ever come after the Prophet. In his *Durr-i-Manthur* (Vl. V, p.204) Jalal al-Din al-Suyuti has also depended on the comments of the Companions, the *Tabi'un* and the great *Mafassirun* in explaining the intent of the said verse and has reiterated the same solitary view. In his *Jalalain* he has described the same view. The great *Mufassir* al-Zamakhshari has expressed himself in his celebrated *Tafir al-Kashshaf* in the following words (Cairo edition., Vol. II. p.215): *"Khatam* with a *fatha* over the *ta'* means a signet or seal; and with a *kasra* under the *ta'* it means one who impresses the seal and affixes it. The reading of 'Abdullah ibn Mas'ud, viz. 'But he is a Prophet who has ended (the commissioning of all) the Prophets.' If you should say: How can he be called the Last of the Prophets when 'Isa - peace be upon him - has yet to appear in the last days? I would reply: The significance of his being the Last of the Prophets is like this that no one will be made a Prophet after him, while 'Isa had already been made a Prophet before him."

Al-Zamakhshari is a great scholar. He is the doctor of *Tafsir,* and is as well an authority on Arabic language and linguistics, he understands only this meaning of the term *Khatim al-Nabiyyin* that no one shall come as a Prophet of any type after the Prophet Muhammad sallallahu alayhi wasallam. That is why he had to refute the objection concerning the appearance of 'Isa in these words that "the term means no one shall be made a Prophet after him." Hence we find that the appearance of 'Isa is not inconsistent with the term, for he will not be made a Prophet at that time (which is to come), but he could already be a Prophet, as we have explained it with some detail.

Similarly the Imam al-Razi has explained in his *Tafsir-i-Kabir,* (Cairo edition, Vol. 6, p.617) in the same manner.

Al-Sayyid Mahmud al-Alusi al-Baghdadi has also explained this verse in his *Tafsir* entitled *Rub al-ma'ani* in great detail. He says: "The word *Nabi* (Prophet) is more general than *Rasul* (Messenger). Hence when we say: He is the Last of the Prophets, we mean that he is the Last of the Messengers as well." (Vol. 7, p.60).

The Shaikh Mahmud al-Alusi reiterates only what Ibn Kathir had already said (about this term), and finally concludes that by using the term *Khatim al-Nabiyyin* (the Last of the Prophets) it is intended to convey that all the Prophets come to an end without any particularisation or any exception whatsoever. But in order to refute the dubiety created by the cursory glance at the said verse, which could be considered incompatible with and inconsistent to the appearance of 'Isa he says: "The significance of his being the Last of them is that the appearance of the quality of being a Prophet in anyone in this world of men and genii is cancelled for ever after it has descended on him. The notion of the Finality of Prophethood is therefore not at all inconsistent with the belief which has been unanimously accepted by the *Ummah,* and concerning which a large number of *ahadith* has reached us with publicity and perhaps it may reach the point of *tawatur (i.e.* its being related by several narrators in every age with continuity). The Qur'an has explicitly supported it, and it is essential *(wajib)* for every Muslim to believe in it, and one who should deny it, like the philosophers, is a *kafir* (unbeliever). As regards 'Isa he will appear in the last days as he had already been invested with Prophethood long before our Prophet was elevated to the rank of Prophethood." *(Ruh al-ma'ani,* Vol. VII, p.60).

In the above quoted text from the *Ruh al-ma'ani,* the said verse has been explained in such clear and unequivocal terms that nobody can entertain any dubiety about the truth of the belief. In this respect his explanation is of special notice: "His being the Last of the Prophets as the Book (i.e., the Qur'an) has spoken of him and as the *Hadith* or *Sunnah* has clearly described it, and the whole of the Islamic *Ummah* are agreed in the point. Therefore one who would claim otherwise, shall be considered a *kafir* (infidel) and shall be beheaded if he insists therein." *(Ruh al-ma'ani,* Vol. VII, p.65).

In another famous and reliable *Tafsir* entitled *al-Khazin* it is given: *"Khatam al-Nabiyyin* means that Allah has ended the (commissioning of) the Prophets: hence there shall be no Prophethood after him nor with him." *(al-Khazin,* Vol. III, p.370).

Al-'Allama al-Nasafi says in his most reliable *Tafsir* entitled *Madarik al-tanzil: "Khatam al-Nabiyyin* with a *fatha* over the *ta',* a reading according to 'Asim, means a seal, signifying the end (of anything). I.e., nobody will be invested with Prophethood after him, while 'Isa would be a man who would have been granted Prophethood before him. This term with a *kasra* under the *ta'* means one who seals and closes a thing. The reading of 'Abdullah ibn Mas'ud corroborates it." (The *Madarik,* on the margin of *al-Khazin,* Vol. III, p.370).

The scholar al-Zurqani has explained the said verse in his *Sharh al-mawahib al-ladunniya* (Vol. V, p.267): "Of the special features of the Prophet is that he is the *Khatim al-anbiya' wa 'l-mursalin* (:he is going to terminate (the list of the) Prophets and the Messengers), as Allah explicitly says: But (he) is the Messenger of Allah, and the *Khatam al-Nabiyyin,* i.e., the Last of the Prophets with whom Allah has closed the commissioning (of the Prophets), or with whom the commissioning of the Prophets is closed. This meaning is construed from the reading of al-'Asim, i.e., with *a fatha* over the *ta'.* This has been related by Ahmad and by al-Tirmidhi and al-Hakim from Anas with a properly connected chain of narrators. The Prophet once remarked: The Prophethood and Messengership both of them have been ended, therefore there shall not appear a *Rasul* after me, nor a *Nabi.* Hence a Prophet after whom there shall not come a Prophet is necessarily very kindly and affectionate to his *Ummah,* as a father is affectionate to his son for whom he does not find a guardian to look after him. Nobody can object to the appearance of 'Isa after the Prophet for he will follow the religion of the Prophet, even though it means that he is the Last of the Prophets." (al-Zurqani: *Sharh al-mawahib,* Vol. V, p.267).

Abu Hayyan confirms this subject in his *Tafsir* entitled *al-Bahr aI-Muhit* (Vol. VII, p.236).

In the same manner Abu 'l-Sa'ud explains the said verse. (His *Tafsir* on the margin of the *Tafsir-i-Kabir,* Vol. VI, p.788).

Mulla Ahmad Jiwan of Delhi, the celebrated teacher of the Emperor 'Alamgir says the same in his *Tafsir* entitled *AI-Tafsir al-Ahmadi.*

In his *al-Shifa',* al-Qadi 'Iyad explains this verse with same clarity and proves our assertion in unequivocal terms. It is this: "One who should claim for himself Prophethood or makes it accessible by means of purity of heart, like the philosophers, or the extremists of mystics; and likewise one of them who claims that *Wahy* (revelation) appears to him, even though he might not claim Prophethood for himself; or he may ascend to the heaven and enter Paradise; or eats of the fruits thereof, embraces the houries etc., all these people are unbelievers and they deny the Prophethood of the Prophet for he has already declared that he is the Last of the Prophets and that there shall not come any other Prophet after him. He has also been informed by Allah the Exalted that he is the Last of the Prophets and that he was sent to all mankind. **The whole of the *Ummah* have reached this decision by consensus in its external meaning; and the real import of this without any far-fetched interpretation, or particularisation. There is no doubt that all such people and their sects are unbelievers absolutely and by consensus of opinion of the *Ummah* and also by way of hear-say reports (from the Early *Fathers*)** (*Shifa',* Breli, p.362).

The bold text may be read carefully. The tricks and treachery of the Qadianis have been exposed. The ultimate meaning of this is that there is no *zilli* Prophet, nor *buruzi,* nor *ghair tashri'i.*

In the *Tafsir* entitled the *Marah Labid Ii-kashf ma'na 'l-Qur'an al-Majid* (Vol. II), this verse has been explained in this manner: "To name our Prophet 'the Last of the Prophets' is only because the word *al-Khatim* means 'the last of the people'. Allah the Exalted says: But (he) is the Messenger of Allah the Seal of the Prophets (i.e., the Last of the Prophets). Then he says: Negation of the general negates the particular as well." *(Kulliyat* of Abu 'l-Baqa', p.319).

In the *Sharh-i-Ta'arruf,* Abu Ibrahim al-Bukhari has explained this verse and has clearly declared that no Prophet of any type can ever appear after the Prophet." *(Sharh-i-Ta'arruf,* Vol. I, pp.14-15).

The Hujjat al-Islam al-Imam al Ghazzali - May Allah sanctify his secret - was the great and undisputed authority on all the sciences - external (i.e., physical) and internal (i.e., spiritual and psychological). He has explained the said verse in such a manner as if the *fitna* (mischief) of the Qadianis had been clearly anticipated by him. He repudiates them: "The *Ummah* has fully comprehended this term. They understand that no *Nabi* (Prophet) shall ever appear, nor shall any *Rasul* (Messenger) ever appear after the Prophet Muhammad -. The verse cannot be interpreted in any other way, nor is there any particularisation *(takhsis)* in this text. If anyone should try to make a far-fetched interpretation in this regard or with any particularisation his views shall be considered humbug and delirium: and nothing shall prevent (us) in declaring him an infidel, for, he is denying the clear statute on which the whole of the *Ummah* have reached the consensus, and the verse does not admit any false interpretation or any particularisation." *(al-Iqtisad* of al-Ghazzali).

A man who interpreted the verse in his own way was beheaded. The Imam al-Shatibi who belongs to the eighth century of *Hijra* gives in his work *al-I'tisam* a short list of those people whoever wrongfully claimed Prophethood or the appearance of a *Wahy* (revelation) to him, or absolute piety (preservation from error or sin) is, with the consensus of the *Ummah,* a *kafir* (unbeliever) and a *murtadd* (renegade, or apostate) and is essentially to be beheaded. *(I'tisam,* Vol. II, p.263).

In this connection he relates an incident pertaining to a man called Fazazi who once claimed Prophethood and demonstrated a number of miraculous feats which people considered to be *karamat* (wonders and miracles). People are easily taken aback by such wonders in every age. Hence a group of people took side with him. This man also claimed to be a true follower of the Qur'an, like the Qadianis of today. He therefore started interpreting the term *Khatim al-Nabiyyin,* so that to make or provide for him a room to claim Prophethood after the Prophet. But the scholars of the time did not admit his claim and were not inclined to accept his self-invented interpretations. He was declared a *kafir* (infidel) and a *mulhid* (atheist). He was consequently put to death on the legal *fatwa* of the great Shaikh Abu Ja'far Ibn Zubair. *(al-I'tisam of* al-Shatibi, Vol.11, p.263).

This story further confirms the fact that the scholars of this *Ummah* are not prepared to accept any type of self-invented interpretations of this

verse or make any particularisation. They call it *kufr* (infidelity) and *Ilhad* (atheism).

Some of the doubts and misconceptions - and their repudiation.

After giving a detailed and well-argued *Tafsir* of the verse of *Khatm-i-Nubuwwat* (33:40), we hope that we have not left any room for doubts or whims for any fair-minded person, not to talk of a Muslim. But still we find such people as are not to be convinced by bright and clear arguments and proofs. Malice and contumacy stand in their way and they are unable to see with their eyes and are unable to hear with their ears.

The greatest of wonders with them is that they blame others and offer lame excuses. The doctrine of *Khatm-i-Nubuwwat* and the verse *of Khatim al-Nabiyyin* could not escape from the clutches of these vicious oppressors. They endeavoured hard to pervert the meaning of the verse and twist the sense of the said verse. They invented interpretations quite contrary to the Qur'anic verses, the *ahadith* and the comments of the Companions, the *Tabi'un* and also against the grammatical rules and general idiom of the Arabs.

The Mirza'i sect has been very clever. They use persuasive language and with their cunning dexterity they are able to ensnare the simple-minded people who are easily caught in dubieties and uncertainties. "Allah is the Merciful whose assistance is to be sought against the (blasphemies and calumnies) which you utter." (12:18; 21:112).

The first dubiety: When the Prophet Muhammad sallallahu alayhi wasallam is the Last of the Prophets, and no Prophet is to come after him, how would 'Isa then appear in the last days, and 'Isa is admittedly a Prophet? His would-be appearance in the last days is a unanimously accepted doctrine of the Muslims and this doctrine is fully supported by the Qur'an and the *ahadith.* Hence the Muslims should either deny the truth of the doctrine of the Finality of Prophethood or else should discard the belief in the appearance of the Messiah (in the last days).

This dilemma is considered to be the most effective weapon that the Mirza'i sect has invented. The Mirza himself and his followers have very often used this strategy as an insoluble riddle to mislead the semi-informed and simple minded Muslims.

Rebuttals:

1 The terms *Khatim al-Nabiyyin* and *Akhir al-Nabiyyin,* in accordance with the general rules of Grammar and the idiom of the Arabs, that the Prophet was invested with Prophethood in this world only at the end of all Prophets. From this it is known as a necessary corollary that on no person shall ever be conferred the office of Prophethood after him, and no person shall therefore be privileged to ascribe Prophethood to himself - and not that all the Prophets should have died before him. We can quote hundreds of analogies from the speech of the Arabs in support of what we assert, for example, *Akhir al-Aulad (the* last of the children) or *Khatim al-Aulad* (i.e., one who ended the progeny of a man), always signify that the man did not beget any child thereafter, not that all the earlier children have died before him, and that none of the previous children is now living. The Mirza concedes this position in his *Tiryaq al-qulub.* We shall soon quote the text from this work.

It is also generally spoken: *Khatim al-Muhajirin* (the last of the Emigrants). No reasonable person would mean thereby that all the Emigrants (who had migrated to Madinah previous to entering this man into Madinah) are already dead. Even a child would understand the term to signify that this person was the last person to Migrate, i.e., the ascription of migration was attained by him in the end, after when all had migrated. Now if any of the Emigrants who had already migrated before this particular person remains longer in this world, it cannot be said contrary to or inconsistent with *Khatim al-Muhajirin.*

Similarly *Akhir al-Jalisin* (the last to sit), *Akhir al-Rahilin* (the last to depart) *Akhir al-Rakibin* (the last to ride), *Akhir al-Dhahibin* (the last to go away), *Akhir al-Qadimin* (the last to come), *Akhir al-Fatihin* (the last of the victorious), and *Akhir al-Masajid* (the last of the mosques) are such terms which cannot create any doubt in the mind of the hearer. Nobody can construe from any of these terms that those who have been attributed with *Mudaf ilaihi* (:noun in construction) have already died and are no more on the surface of this earth. The word *Akhir* or *Khatim* only gives the sense of discontinuity of the attribute. Therefore when one is spoken of *Akhir al-Jalisin* or *Khatim al-Jalisin* (i.e., the last to sit), the only sense construed from it is that he is the last of the men to take a seat, and not that all those who sat before him were dead. Similarly *Akhir al-Rahilin* means the last to depart, i.e., a person who went on a journey in the end, and not that those had gone on a journey had already died, and it is now impossible for them to remain in the world, or to come back to their

homeland. If this be so, we cannot understand why the term *Khatim al-Nabiyyin* or *Akhir al-Nabiyyin* should necessarily mean that all the previous Prophets have died, and that the reappearance of 'Isa in this world after the Prophet has been invested with the office of *Khatim al-Nabiyyin* is inconsistent with his being *Akhir al-Nabiyyin.*

It is a wonder why the Mirza'is do not admit the meaning of *Akhir al-Nabiyyin* in the context of the above mentioned analogies, to the effect that the Prophet was the last of all the Prophets who were from time to-time invested with the office of Prophethood and that after him no one shall ever be granted Prophethood. It is evident that 'Isa is or was not to be invested with Prophethood after the Prophet but in fact he had been elevated to the office of Prophethood long before Muhammad sallallahu alayhi wasallam, and he is attributed with this office throughout his life.

We cannot understand how and in what respect the position of our Prophet - *Khatim al-Nabiyyin* and *Akhir al-Nabiyyin* (the last of the Prophets) be inconsistent with the doctrine of the re-appearance of the Messiah.

2. Secondly, Sahl ibn Sa'd al-Sa'idi relates that 'Abbas once requested the Prophet to grant him permission to migrate (from Makkah to Madinah), the Prophet said: "O my uncle, stay on where you are; for, Allah has sealed the migration with you, as Allah has sealed the (commissioning of the) Prophets with me." (Related by al-Tabarani, Abu Nu'aim, Abu Ya'la, Ibn 'Asakir and Ibn al-Najjar).

   Look, the Prophet has himself compared the Finality of Prophethood to the finality of *hijra* (migration from Makkah to Madinah) and has decided the problem once and for all.

   Again no sensible person can ever suppose that by calling 'Abbas the *Khatim al-Muhajirin* (the one with whom migration has been sealed), all the emigrants before that time were already dead. This is not contrary to the term *Khatm-i-Hijrat.*

   It is a wonder why the Qadianis insist on construing the terms *Khatm-i-Nubuwwat* and *Khatim al-Nabiyyin* to mean that 'Isa is already dead, and why these terms are to be considered inconsistent with the living of 'Isa. The reason behind this seems to be that the actual and true meaning of the term *Khatim al-Nabiyyin* (Last of the Prophets) is drastically incompatible with the self-invented Prophethood of the

Mirza. You may construe any meaning from the word *Khatm-i-Hijrat,* it would not injure the doctrines of the Qadianis!

3. Abu Hurairah relates that once the Noble Prophet explained the verse: “And (remember) when We took the covenant from the Prophets, from you and also from Noah” he remarked: “I was the first of the Prophets in respect of creation, and the last of them in respect of their being commissioned.” (Ibn Kathir mentions this in his *Tafsir* (Vol. VIII, p.89), from Ibn Abi Hatim, Ibn Mirdawaih, Abu Nu’aim, al-Dailami, Ibn ‘Asakir, Ibn Abi Shaiba, Ibn Jarir and Ibn Sa’d).

   This *hadith* also clarifies the intent of the term *Khatim al-Nabiyyin* (the Last of the Prophets), which means that it was in the end that the Prophet was commissioned as Prophet and not that all the Prophets had necessarily died before him. Therefore he being commissioned as the Last of the Prophets is not at all inconsistent with the notion of the would-be reappearance of the Messiah.

4. We have just quoted the *hadith* on the authority of Abu Hurairah saying that the Prophet once remarked: “My parable (or similitude) is like the parable (or, similitude) of an edifice which had been completed in all respects except that the corner-stone was yet to be fixed. And I was commissioned to fill that gap. (Related by al-Bukhari, Muslim and others).

   This also clarifies that the solitary meaning of his being the Last of the Prophets is that it was only in the end that he was commissioned as a Prophet; and not that all the other Prophets had died. For, the final brick to complete the edifice of Prophethood does not require the extinction and annihilation of all other bricks of the edifice. In a similar manner, it is not to be considered essential that all the Prophets should have previously died.

5. Al-Tirmidhi relates from Anäs saying that the Prophet once remarked: “There is no doubt in the fact that Messengerhood and Prophethood have been discontinued. Hence there shall not come a Messenger after me or a Prophet.” (Related by al-Tirmidhi, and he comments that it is a sound and genuine *hadith).*

   In this *hadith* the discontinuity of the edifice of Messengerhood and of Prophethood has been mentioned, and not of the commissioning of the Messenger or Prophet. This is to clarify in distinct words the *Khatm-i-Nubuwwat* (Finality of Prophethood) means only this that in

future ascription of Prophethood has totally been discontinued, and it does not necessarily require that the previous Prophets are dead or would in future re-appear.

6. Umm Kurz - Allah be pleased with her - relates that once the Prophet informed: “Prophethood has henceforth been discontinued, but gladdening dreams (i.e., prophetic dreams with good tidings) would continue.” (Ibn Majah related it).

   Here again the discontinuity of the Prophethood has been mentioned, clearly showing that the investiture of Prophethood has been discontinued for ever. This is not incompatible with the possible re-appearance of any previous Prophet.

7. It is a *hadith* that Adam - peace be upon him - once asked Jibril - peace be upon him also -: Who is Muhammad sallallahu alayhi wasallam? He replied: “He is the last of your children from among the Prophets.” (Ibn ‘Asakir).

   This *hadith* manifestly tells us that this is the real import of the term *Khatim al-Nabiyyin* i.e., the Prophet is the last of his children to be a Prophet. The term *al-Aulad* (last of the children) does not necessarily mean that all of his previous children are dead, nor is it inconsistent with anyone still existing. Hence the fact that the Prophet is the last of the Prophets or the one who ends (the list) of all the Prophets is not at all incompatible with the future reappearance of ‘Isa.

8. There is another *hadith.* The Prophet once remarked: “I am the Last of the Prophets and my Mosque is the last of the Mosques.” (Muslim). This means that my Mosque is the last of the Mosques ever built by any Prophet. This *hadith* has been explained so by al-Dailami, Ibn al-Najjar, and Bazzar.

   This *hadith* goes a long way to finally decide the issue. For the term *Khatim al-Masajid* (the last of the mosques) cannot in any way mean that any or all of this mosques built by the previous Prophets would be extinct before the Mosque of the Prophet came into existence. Many of the Mosques previously built by the Prophets were in existence in the time of our Prophet - rather they are still in existence. If the term *Khatim al-Masajid* (last of the Mosques) should mean that all the mosques previously built by earlier Prophets are already extinct, then how could the remark of the Prophet fit the context. Hence the *Khatim al-Masajid* (last of the Mosques) is not to be

considered incompatible with the existence of the mosques previously constructed by the earlier Prophets. Similarly the term *Khatim al-Anbiya'* (Last of the Prophets) cannot be considered incompatible with any of the earlier Prophets still living or the would-be re-appearance of any of them. On the other hand the term *Khatim al-Masajid* (last of the Mosques) cannot yield any meaning other than that no new mosque shall ever be constructed by any new Prophet after our Prophet. Similarly the term *Khatim al-Anbiya'* (Last of the Prophets) cannot yield any meaning other than that nobody in this world shall be invested with the office of Prophethood after our Prophet.

9. We have quoted some of the sayings and comments of several doctors of *Tafsir* in connection with the interpretation of the said verse. The question of the re-appearance of the Messiah was raised therein, and a peremptory proof in reply was given. We may like to refer to some of them here: the Shaikh Muhammad al-Alusi's *Ruh al ma'ani,* Al-Zamakhshari's *al-Kashshaf,* and al-Nasafi's *Madarik.*

10. **A declaratory decree:** Those people who do not feel satisfied with the explanation given in the Holy Qur'an, the *ahadith,* the sayings and the commandments of the Companions, the *Tabi'un* and the Early Fathers, and do not feel absolutely contented with anything other than the revelations claimed by the Mirza or his own writings, they are requested to refer to the *Tiryaq al-qulub* of the Mirza p.156: "It is essential that a person on whom the reality of being a human being is terminated completely, should be the *Khatim al-Aulad(the* last of the children). I.e., after his death no perfect man should be born of a woman."

Now the Mirza considers "*Khatim al-Aulad* to mean that no 'perfect man' should be born of a woman after him. If this be so, why not the term *Khatim al-Nabiyyin* should be construed in a similar manner to mean that after the Prophet no Prophet should be begotten of a woman?"

From this we gather two points. Firstly, there is no incompatibility between the *Khatm-i-Nubuwwat* (Finality of Prophethood) and the re-appearance of the Messiah. The term *Khatim al-Nabiyyin* (Last of the Prophets) requires that no Prophet be born of a woman after him: while the Messiah had already been born before the Prophet.

Again this is also to be noticed that the Mirza had been born of a woman: hence his claim to Prophethood is inconsistent with the doctrine of *Khatm-i-Nubuwwat.*

Thirdly, it has been established that the Messiah, whose re-appearance has been mentioned in the *ahadith,* shall not be born of a woman, otherwise it would run contrary to the doctrine of *Khatim al-Nabiyyin* (Last of the Prophets). And on this account the Mirza cannot claim to be the Promised Messiah. “This makes the number to ten.” (2:192).

Another Dubiety, which has been stressed with great vehemence in several of the writings of the Mirza and in the speeches of some of the followers of the Mirza, is that the word *Khatam* in the term *Khatam al-Nabiyyin* means ‘seal’, whereby the term *Khatim al-Nabiyyin* would mean that after the Prophet the Prophets shall be commissioned only with his seal and approval.

Rebuttals: This is the age of freedom. Every impious and heretical person has access to the pen and the poor Qur’an. He may interpret it in any manner he likes. If Allah had not taken the responsibility of safe-guarding it (15:9), it would have been well-nigh possible for these daring devils to have interpolated the text of the Qur’an and to have twisted its meanings to suit their own desires and aims.

Is not this the height of arrogance that a man suddenly rises to interpret the Qur’anic verses, grossly neglecting the rules of grammar, and even contrary to the import of other verses of the Qur’an or to hundreds of *ahadith* on the subject and to the sayings and comments of the eminent Companions, *Tabi’un* and doctors of *Tafsir?* He does so with intrepidity, and no one calls him to account.

It is a pity that the Muslims listen to him and smile away at him. They know that this would not harm them whether the Qur’anic verses are interpreted in this way or otherwise. But remember, this state of affairs is not to subsist for very long. “After a little while they shall surely repent (their obstinacy).” (23:42).

O Muslims, if you heard these people perverting the word of Allah and did not take proper action against them, remember Allah the All-Knowing shall also not ignore this. Allah has taken it upon Himself to preserve the Holy Book (from corruption). (15:9). Whoever should be impudent and try to corrupt the text or pervert its meaning shall not escape His Wrath.

But "there shall be no security this day from the decree of Allah, except for him on whom He shall have mercy." (11:45).

If the Mirza and the members of his community are really truth-seekers, let them prove with the help of the rules of Arabic Grammar and Arab idiom that the term *Khatam al-Nabiyyin* should mean that the Prophets are invested with the Prophethood by means of the Seal of the Prophet. Let them come forward with only one analogy from the large thesaurus of Arabic linguistics which may support their assertion.

I am confident that the whole community of the Mirza'is including their so-called Prophet, shall never and never be able to produce a single analogy from the Arabic language and literature and from the sayings of the Grammarians which should support their assertion.

The Mirza himself has specified the Qur'an, the *ahadith* and the sayings of the Companion's as sources of *Tafsir* of the Qur'an in the respective order (Mirza: *Barakat al-du'a',* pp.14—15). If this order of preference with the Mirza'is is not only a show, let them produce a single reference to any of the Qur'anic verses, or the *ahadith* to prove their assertion. We do not insist on the *hadith* to be from the *Sahihain* of Muslim and al-Bukhari, or from any of the six canonical works; let it be any weakest of the *ahadith* in which the Prophet is reported to have explained the term *Khatim al-Nabiyyin* as the seal whereby the Prophets are installed in their offices.

If this be not possible (and it shall never be possible), let them come up with a saying of any Companion or a *Tabi'i,* wherein the term *Khatim al-Nabiyyin* has been explained in the sense of the seal testifying the Prophethood of the Prophets.

A Challenge

O the Mirza'i community and O the esteemed members thereof, if you really find any ray of truth in your assertion, and if you really feel proud of your claims, let any of you come forward with a proof testifying to the truth of your self-invented interpretations of the verse relating to *Khatm-i-Nubuwwat* (Finality of Prophethood). We also call upon you to accept this challenge. Let any one of you with the help of all of your followers come forward and produce a reference to any Qur'anic verse, or any *hadith* - may it be weak in its *isnad* — or any saying of the Companions and the *Tabi'un* which should go to explain the meaning of the term *Khatim al-Nabiyyin* that is to say that particular individuals are elevated to the office

of Prophethood only by means of the seal of our Prophet. This is an open challenge to everyone of you.

With the Grace of Allah I can openly declare that if the whole of the Mirza'i community should exert the best of their efforts they shall not be able to produce a single proof testifying to the truth of their assertion, "although the one of them should assist the other." (17:90).

On the other hand, if one has eyes to see and ears to hear, he shall know that the status of the Qur'an and the *ahadith* and clear and unequivocal sayings of the Companions and the *Tabi'un,* and also the comments of the Early Fathers and doctors of *Tafsir* all repudiate this perversion of the meaning of the Quranic verse. (33:40). Not only this, but the unchangeable rules of Grammar and the Arab idiom also contradict and falsify the self-invented interpretation of the verse (33:40) on the subject of Finality of Prophethood given by the Mirza'i sect.

1. Firstly, because this interpretation of the Mirza'is is diametrically opposed to the Arab idiom. Otherwise it would require the term *Khatim al-Qaum* or *Akhir al-Qaum* to mean analogically a person whose seal testifies the *Qaum* (people). Similarly the term *Khatim al-Muhajirin* would mean one whose seal testifies or verifies the *Muhajirun* (emigrants): and the term *Khatim al-Aulad* would mean one whose seal verifies the children.

   Evidently no sensible man (nor even a child), would be prepared to accept this sort of interpretation. We cannot understand how the term *Khatim al-Nabiyyin* came to yield this type of meaning. The Mirza himself has given the significance of *Khatim al-Aulad* (in his work entitled *Tiryaq al-qulub),* and it is contrary to what he asserts.

2. About a hundred of the Qur'anic verses falsify this interpretation. We shall discuss them shortly: if Allah will. In addition to these verses, another reading of the verse (33:40) related on the authority of 'Abdullah ibn Mas'ud should suffice to repudiate the *tahrif* (perversion) in the meaning invented by the Mirza. For, in his reading we find the words *Khatama 'l-Nabiyyin* (he terminated the chain of the Prophets) in the past tense, instead of the term *Khatim al-Nabiyyin.* This reading dispenses with the self-invented interpretation of the Mirza and his *tahrif* (corruption, perversion).

3. This *tahrif* of the Mirza is also opposed to the *ahadith mutawatira* (i.e., *ahadith* which have been continuously related by several

narrators in all the successive ages). The *ahadith* clearly indicate that there shall not come a Prophet after him.

4. This self-invented interpretation is likewise opposed to the comments of the Companions already quoted above.

5. This self-invented interpretation is also opposed to the sayings and views of the doctors of *Tafsir* and the *Tabi'un* as well.

An interpretation which is universally opposed to the rules of Grammar, the distinct statutes of the Qur'an and *Hadith,* and the explanatory comments of the Companions and the *Tabi'un,* is a manifest *tahrif* (perversion of the meaning and corruption of the text) of the Qur'anic verse and a lie ascribed to Allah.

Another Dubiety: The (false) notions of the Mirza'is and their self-invented customs are a strange affair. They speak for themselves "that He will thereby mislead many and will direct many thereby." (2:24). I.e., Allah really helps many people to be deeply habituated to err on account of the Qur'an: while He really helps many to true direction.

In order to maintain and keep up their false notions and views the Qadianis find the *tahrif* (perversion) of the meaning of the Qur'anic verses an easy job, while "in the sight of Allah it is a great (sin)." Again they do not worry if their own words are self-contradictory. They say something now and then say something else. Always they are busy in inventing excuses and interpretations of different forms.

Of the self-contradictory and confused sayings is (which has several times been heard of in the speeches made by the Mirza'i preachers) that the *lam* of definition in the word *"al-Nabiyyin"* is for *'ahd khariji* (indicating a particular individual externally or for *Ma'hud dhihni* (indicating a particular individual or object in mind), but the *Ma'hud* (the particular object) and the intended meaning would be the *tashri'i* Prophets (i.e., those who are imbued with a *Shari'ah).* In other words, the Prophet Muhammad sallallahu alayhi wasallam is the last of the *tashri'i* Prophets, not of any *non-tashri'i* Prophets. This is an impossibility. If it be *'ahd khariji,* the *ma'hud* should have been mentioned previously in the text. But the *tashri'i* Prophets are not to be found mentioned anywhere in the text. If it is anywhere mentioned, it should be pointed out. It is not to be found mentioned anywhere in the Holy Qur'an. It might have been mentioned in the new Qur'an revealed in Qadian or its whereabouts. For, as it is alleged, a few of the verses were revealed to the Mirza saying:

"We sent it down somewhere near al-Qadian." *'Tashri'i* Prophets' might have been mentioned in the Qadiani Qur'an but it is not at all mentioned in the Qur'an which the Prophet of Arabia has given to the *Ummah.* If we find the word *Anbiya'* (Prophets) mentioned in the Qur'an it simply means ordinary Prophets. Consult the verse: "(Prophets) who brought the Messages of Allah…" (33:39). Thus it is clear that the essential duty of the Prophets is to convey the Messages of Allah. And every Prophet is a *Rasul* (Messenger) of Allah, not a *Tashri'i* Prophet.

However no form of *'ahd khariji* is to be admitted here, and similarly, the *'ahd dhihni* is also not admissible here. For the *'ahd* is always an indefinite noun (see *al-Mutawwal* and *Mukhtasar al-ma'ani* of al-Taftazani).

'Ahd dhihni is admissible only when the *istighraq* (comprehensiveness) is not to be meant. E.g., *akalahu 'l-dhi'b* (the wolf devoured him). This does not mean that all the wolves had devoured him, and in this way *istighraq* is not meant. Again no particular wolf has been mentioned here. Therefore it is a case of *'ahd dhihni.* But in the said verse *of Khatim al-Nabiyyin,* we can conveniently admit *istighraq,* as we have already discussed.

Another Dubiety and its Rebuttal: While putting interpretations on the term *Khatim al-Nabiyyin* the Mirza'is have demonstrated a lot of ingenuities. They have asserted that here the word has been used in the metaphorical (figurative) sense, as in other similar cases, *Khatim al-Muhaddithin, Khatim al-Mufassirin* etc., where the figurative sense is to be admitted. For, a man who is called *Khatim al-Muhaddithin* is not the man after whom no *Muhaddith* is to be born.

The Mirza'is are self-deceived. They are not aware that *Khatim al-Muhaddithin, Khatim al-Muhaqqiqin* are terms fabricated (or constructed) by human beings who do not know what is going to happen tomorrow, as to how many people are to be born, and how many of them shall die. They also cannot foresee as to how many people will be scholars and how many of them will remain illiterate; how many of them will become *Muhaddiths* and how many of them *Mufassirs,* and how many of them will roam about aimlessly. Therefore they have no right to use the terms *Khatim al-Muhaddithin* and *Khatim al-Mufassirin* for any particular person. If by chance you find such terms used by such human beings, you may take them in the figurative sense, or by way of *mubalagha* (exaggeration): otherwise this term would lose its sense or would be considered a lie.

The word of Allah the Creator will not be considered on the same analogy. For nothing is out of the boundary of His Knowledge. He sends the Prophets according to His Knowledge and according to His Will. Therefore when the All-Knowing, the Wise, the Glorified uses the term *Khatim al-Nabiyyin* (the Last of the Prophets) for a particular personality, we should take the term in its outward external sense, and should not adopt the figurative sense, or the sense by way of hyperbole.

Thus we find that we are constrained to take his words in their figurative sense, or in their hyperbolic sense, instead of its external outward sense. But in the case of the Word of Allah we need not take it in its figurative or hyperbolic sense instead of its outward external sense. It is against the universally accepted principles to unnecessarily discard the real external meaning and to have recourse to the figurative meaning of the word.

In addition to this, the Qur'an has clarified the meaning of the term *Khatim al-Nabiyyin* (the Last of the Prophets) in more than a hundred verses wherein we are not constrained to take the words in their figurative or hyperbolic meanings. Again the Prophet has explained the purport of this term in more than two hundred and ten *ahadith* in such clear terms that nothing is left concealed or complicated. The consensus of the Companions and the statements of the Early Fathers have confirmed the real external meaning of the term. In the presence of these circumstances nobody has the right to take the term in its figurative sense, in opposition of the consensus of the Companions and the unanimous view of the Early Fathers - even though the probability of the figurative sense be not precluded. It is not strange that the Speaker the Glorified Himself uses a term in its real sense, and His Messenger, unto whom this Book was revealed, clarifies in unequivocal terms, and not only that, even his followers the Companions and all the doctors of *Tafsir* give it the real external meaning, and on no occasion take the term *Khatim al-Nabiyyin* in its figurative and hyperbolic sense, nor any far-fetched interpretation is admitted, nor any particularisation *(takhsis)* is allowed in this case, but the Mirza'is are insisting in their ignorance? We have already quoted the *Iqtisad* of al-Ghazzali and the *Shifa'* of Qadi 'Iyad.

The Imam al-Ghazzali particularly says in this regard: "There is no room for it for *ta'wil* (interpretation) or *takhsis* (particularisation). One who should even try to interpret (this term) by way of particularisation, his statement should be taken as nothing but delirium. This interpretation of course induces indictment of heresy against him, for he is guilty of falsifying the truth of this statute on which the *Ummah* has unanimously

agreed to the effect that this verse shall not admit any other interpretation nor particularisation. (Al-Ghazzali, *al-Iqtisad).*

A Persian poet says:

The pious gnostic did not divulge
the secrets and mysteries of Allah:
I wonder from where this wine-seller has heard this!

In short, when it has been finally decided by the statutes of the Holy Qur'an and the *ahadith* of the Prophet Muhammad sallallahu alayhi wasallam and also by the consensus of the Companions and the views and statements of the Early Fathers that the term *Khatim al-Nabiyyin (Khatam al-Nabiyyin)* should be taken in its real outward meaning, and not in its figurative sense, without in any way construing any other meaning by way of hyperbole or *ta'wil* or particularisation, nobody should have the right to construe the term to mean anything else and change its sense in accordance with the analogy of the word *Khatim al-Muhaqqiqin.*

Another Dubiety: The Mirza'is have invented another interpretation. They say that the term *Khatam al-Nabiyyin* contains a word *Khatam* (which may also mean a finger-ring, or a signet), which is significant. Figuratively this would mean adornment: and the overall meaning of the term would be that the Prophet is the gem and adornment among all the Prophets. In this case we should say, the verse loses its context with the Finality of Prophethood.

Rebuttals: When we should assess the value of this interpretation according to the criteria of *Tafsir,* we find it a calumnious fabrication against the Qur'an. The Qur'an by no means intends this sense.

1. Firstly, to construe the word *Khatam* (a signet, or a finger-ring) in the sense of adornment is figurative. When the real and external meaning of the word conveniently fits the context, we are not required to take it in its figurative sense, though it be strictly in accordance with the rules of Grammar, linguistics and Rhetoric.

2. This newly invented interpretation of the said verse is incompatible with the several other verses of the Qur'an themselves. The reading of this verse given by Ibn Mas'ud also falsifies this self-invented interpretation.

3. This is likewise contrary to the *ahadith mutawatira* (those *ahadith* which have been related by several narrators in all successive ages). We have discussed some of them in the foregoing pages.

4. This interpretation is again opposed to the consensus of the Early Fathers as we have already discussed at some length.

5. The *Tafsirs* of the great scholars also repudiate this interpretation.

Now, can a Muslim accept such interpretations of the Qur'anic verses which are opposed to the general rules of Grammar and at the same time are incompatible with the expositions given by several of the Qur'anic verses and by the *ahadith mutawatira* and likewise are repudiated by the views of the Early Fathers and doctors of *Tafsir.*

If every Tom, Dick and Harry should claim his views and notions to be the interpretations of the Qur'anic verses, it may some day be declared that the words *Aqimu 'l-salat* (:establish the five-time stipulated prayers) wherever they occur in the Qur'an in which the obligatory duty of performing the five-time stipulated prayers have been stressed, should mean only *Darud* (to send a salutation to the Prophet) and to ask one's desires, which is the linguistic meaning of the word *salat.* Or, in the verse: "Therefore let him among you who shall be present in this month (of Ramadan), fast the same (month)," (2:181), which verse establishes the obligatory nature of fasting, the literal translation whereof would be: when the month of Ramadan should set in, withhold yourself; for in Arabic *Sawn* or *Siyam* literally means to withhold.

In the same manner, if *Hajj* and *Zakat* (which are special technical terms for some of the acts of devotion *('ibadah))* were to be taken in their literal sense - irrespective of the *ahadith* and the statements of the Early Fathers - the Mirza and his followers will be absolved of all the duties of Islam. No wonder that the Mirza'is get rid of the very *Din* (:religion) of Islam itself! We take refuge with Allah.

We are required to ignore the real literal meanings *of Sawn, Salat* or *Hajj,* only because several of the remaining Qur'anic verses, the *ahadith mutawatira* and the views of the Early Fathers interpret these words differently in their technical sense. If someone should today undertake to preach the Muslims by explaining to them the literal meanings of the Islamic Religious technical terms he may successfully redeem them from the bounds of the various acts of devotion. But we are sure that the

Muslims in general - the ignorant of them as well as the learned of them - shall say in reply: (Persian couplet):

> Your slave does not seek liberation from the bond:
> Nor would your prey ever wish to be released from the snare/lasso.

In short, not even an ignorant and illiterate man would be inclined to accept such *tahrifat* (perversions). Though it is probable to construe the word *khatam* to mean 'adornment' by way of metaphor, yet this possibility is to be rejected since it is opposed to the purport of several other statutes of the Qur'an and *ahadith* and the comments *of* the Early Fathers - just as *Sawm, Salat, Hajj* and *Zakat* which are the most significant fundamentals of the *Din,* are not to be taken in their external literal sense.

Another Dubiety. The *lam of* definition [The *lam* of *istighraq haqiqi,* technically means that *lam* which is prefixed to a noun to denote all the individuals of the genus/species. e.g., *'Alim al-ghaib* when the *lam* is prefixed to *ghaib* (the hidden), and would mean all its items and individuals. In other words: He knows all the hidden and secret things of the universe. In *istighraq 'urfi* all the individuals are not to be meant, as in "the King called the goldsmiths to assemble". The *lam* is prefixed to (goldsmiths) but all the goldsmiths (of the world) are not meant here, but only the goldsmiths of his city or kingdom] in the term *Khatim al-Nabiyyin* is not for real *istighraq* (comprehensiveness) but for common *istighraq*. Then it would mean that the Prophet is the last of the *Tashri'i* Prophets, and not of unrestrained *(mutlaq)* Prophets (or ordinary Prophets endued without *Shari'ah),* as is mentioned in the verse: "And they slay the Prophets," when the word 'Prophets' would mean ordinary Prophets taken as the whole (i.e., comprehensively) community of Prophets who lived in the days of Banu Isra'il and were slain (for unjust cause).

Rebuttals: This is also one of the *Tahrifat* (perversions, i.e., twisting the meanings) which are baseless and unfounded in the matters of *Shari'ah.*

1. Firstly, because according to the unanimously accepted rules of Grammar and linguistics, the *istighraq 'urfi* (customary or usual comprehensiveness) is to be applied only when the real *istighraq* does not fit the context, as we have discussed it in detail under the caption of linguistic and grammatical discussion of the term *Al-Nabiyyin* (Prophets). Here in the said verse the word *Al-Nabiyyin* (Prophets) is conveniently to be taken as a case of real *istighraq,*

which would mean "the one who terminates (the list of) all the Prophets."

2. Secondly, because the *istighraq 'urfi* is to be applied only when there is a reference to the *'urfl'ada* (common thing or custom) for particularisation, and ordinarily all the individuals *(of* the genus) are not to be meant. E.g., "The Ruler invited the artisans (or goldsmiths) to assemble together." For, here in the common usage it is difficult to call to assemble all the goldsmiths of the world. Again, when such sentences are spoken in daily routine, it is only the goldsmiths of the town or of the particular land or kingdom that are intended, and not those of the whole world. On the other hand in the said verse the word *Nabiyyin* (Prophets) in the term *Khatim al-Nabiyyin* does not contain any reference to the particularisation *(takhsis)* in ordinary course. The meanings of the term *Khatim al-Nabiyyin,* as a case *of istighraq haqiqi,* are correct that the Prophet Muhammad sallallahu alayhi wasallam is one who concludes the list of all the Prophets. We do not find the necessity to taking the sense of the term by way *of istighraq 'urfi,* and ignore *istighraq haqiqi,* without any reason and without being required by a reference to the particularisation of the term: and thereby restrict and particularise the word *Nabiyyin* (Prophets) with the restriction of *Shari'ah.* (This is to be noted here that if this *tahrif* is ever accepted, and the said verse should mean - Allah forbid - that the Prophet is the last of the *tashri'i* Prophets, even then the Mirza cannot escape rejection. For in several of his writings the Mirza has claimed to have been endued with a *Shari'ah* (See *Arba'in,* pp.4 and 6) where the Mirza has openly declared himself a Prophet endued with a *Shari'ah.* Similarly in the *Haqiqat al-Wahy* (p.179) and the *Tiryaq al-qulub* (p.130) it is clearly stated that the Mirza is a *tashri'i* Prophet.)

As for the verse: "They slay the Prophets" (2:58, 3:20) which the Mirza quotes in support of his claim, if we should accept the *lam* for *istighraq 'urfi,* we cannot have recourse to *istighraq 'urfi* only when *istighraq haqiqi* fails to fit in the context. It is manifest that the *lam* cannot serve as *istighraq haqiqi.* Otherwise the verse would mean that Banu Isra'il used to slay all of their Prophets without exception. And this meaning is not intended as is obvious; but would be simple falsehood. For, all the Prophets were not present in the days of Banu Isra'il, and several of them had lived in the past before the children of Isra'il, and some others had not yet appeared. Therefore it would be absurd to assume that (Banu Isra'il) used to slay all of the Prophets.

Secondly, it is also not established that Banu Isra'il had actually put all of the Prophets who lived in their age to death without any exception. The Qur'an says: "A group of you accuse (the Prophets) of imposture and another group of you slay (others)." (2:81). This proves that Banu Isra'il did not put to death all of the Prophets living in their days. Even if after his proclamation of the fact, the *lam* of definition in *wa yaqtulun al-Nabiyyin* is considered for *istighraq haqiqi,* it would falsify and contradict the facts and events, and in other words it would be tantamount to contradicting the Qur'an itself.

If we should take the *lam* in this verse *wa yaqtulun al-Nabiyyin* for real *istighraq haqiqi* it would render the sense of the verse absurd and a pure lie. Now when it has been made clear that here the *istighraq haqiqi* cannot be admitted, therefore *istighraq 'urfi* is taken.

In the verse of *Khatim al-Nabiyyin* (33:40) there is no reason to admit particularisation, the meaning of the verse by way of applying *istighraq haqiqi,* fit the context: and the verse would mean that he is the one who ended the list of all the Prophets - peace be upon them. If the *istighraq 'urfi* is to be applied everywhere without any reason, we wonder what the following verse would mean! "But the righteousness is of those who believe in Allah, the Last Day, the angels, the Books and all of the Prophets..." (2:172).

They would insist to take the *lam* of definition in *al-Nabiyyin* for *istighraq 'urfi* and would declare that it is not essential to believe in all of the Prophets, would they again consider the application of the *istighraq 'urfi* in the following verse? "And therefore Allah sent all of the Prophets as bearers of good tidings and as warners." (2:209).

And would the meaning of this verse fit the context by applying *istighraq 'urfi* to the effect that Allah the Exalted sent some of his Prophets as warners and some others are bearers of good tidings?

Similarly the following Qur'anic verse: "(Allah) has not commanded you to take angels and the Prophets for (your) lords." (3:74).

Does the *istighraq 'urfi* apply in this case also, and would it then mean that Allah has not commanded to take some of the Prophets for lords, and has commanded to take some others of them for lords? And does this verse also belong to the same category: "[They shall be] with those unto whom Allah has been gracious, of the Prophets." (4:71; c.f. 19:58). Do they think that by way *istighraq 'urfi,* only some of the Prophets are

meant here? Similarly in the following Qur'anic verse: "And the Book shall be laid (open), and the Prophets and the martyrs shall be brought (as witnesses)." (39:69), would it mean only some of the Prophets? Again in the Qur'anic verse: "And (remember) when Allah accepted the covenant of the Prophets…" (3:75), is *istighraq 'urfi* to be applied? If so, it would mean that Allah accepted the covenant of only some of the Prophets. And in the verse: "And We have bestowed peculiar favours on some of the Prophets, preferably to others." (17:57). Can the *istighraq 'urfi* be applied here too?

In short, if it were possible to apply the *istighraq 'urfi* anywhere the Qadianis would like, then it shall be applied in the following verses also: "Praise be to Allah the Lord of all Creatures" (1:1-2) "not of those against whom You are incensed, nor of those who go astray." (1:6-7). "(It is) a direction to those who fear (Allah)." (2:2). "And Allah encompasses the unbelievers." (2:18). "Already prepared for the unbelievers." (2:22). "This indeed is grievous except to the humble" (2:42). "And a warning to the pious." (2:62). "And Allah knows the unjust." (2:89). "And surely the unjust shall not prosper." (6:21). "And He is the most merciful of those who show mercy." (12:64, 92; 21:83). And many other verses which are beyond enumeration.

And in other cases of analogy with which the Qur'an is replete, we shall have to apply *istighraq 'urfi;* while any person who has a little smattering of the Arabic language shall not be inclined to admit the *istighraq 'urfi* in such verses.

And if the *istighraq 'urfi* is not to be applied in the above-quoted verses and examples, then the *istighraq 'urfi* is also not to be applied in the term *Khatim al-Nabiyyin.*

It is strange, very strange! The whole of the Qur'an from cover to cover is replete with examples and analogies of *Khatim al-Nabiyyin,* but none of them was produced by the Qadianis in support of their assertion. They had nothing but to rely on the verse: "They slay the Prophets" (2:58; 3:20). In all these examples the application of *istighraq haqiqi* has been made not possible: and the Qur'an itself has declared the real meaning of the term in clear and distinct words.

3. The most remarkable of the points is to ignore all the matters and also disregard the general rules of Grammar, and try to apply the *istighraq 'urfi* in the case of this Qur'anic verse, it (33:40) would mean the

Prophet Muhammad sallallahu alayhi wasallam is not the one who ended (the list of) all the Prophets.

But a person who has been bestowed a share of understanding and a bit of intelligence, he would at once remark that this meaning (which has been invented by the Qadianis) does not confer any peculiar excellence or virtue on the Prophet but it proves that every Prophet after Adam had acted as *Khatim al-Anbiya'* (one who closes he chain of Prophets prior to him). Similarly Moses was the *Khatim* of the Prophets prior to him; and so on.

While the context of the said verse requires of, or calls for, the term *Khatim al-Nabiyyin* being of peculiar importance and an extraordinary virtue or excellence of the Prophet. In addition thereto, the Prophet has himself counted the quality of the Finality of Prophets among his own virtues and excellences which are peculiar to him, and none of which had been conferred on any of the previous Prophets.

We have already related a *hadith* narrated by Abu Hurairah which is recorded by Muslim (in his *Sahih).* The Prophet is reported to have said on one occasion: "And I was sent to mankind (or, to the creatures) as if the (commissioning of the) Prophets was to be closed with me." (Muslim).

4. Fourthly, should we ignore all these matters and do not pay any heed to them as to whether or not the application of *istighraq 'urfi* in respect of some of the Prophets, i.e., those who have been endued with a *Shari'ah* fits the context, even then the Mirza and his followers would not be able to achieve their object. For, we have already mentioned that the Qur'anic verses are not to be interpreted only with the help of simple probabilities of reason and grammar, unless they be properly supported by the criteria of the *tafsir* and the truth enumerated in the Qur'an and the *ahadith* etc.

But shall the Mirza and the whole of his community jointly be able to show any of the Qur'anic verses (and indeed they shall never be able to show any) "even though the one of them assisted the other" (17:90), to prove that the word *al-Nabiyyin* (Prophets) in the said verse (33:40) signifies only those of the Prophets who have been endued with a *Shari'ah* i.e., with a new *Shari'ah.* Or let the whole progeny of the Mirza produce before us any of the *ahadith,* be it in the weakest of all the *ahadith* in its *isnad,* to prove that the word *Nabiyyin* in the term *Khatim*

al-Nabiyyin means only 'those of the Prophets who had been endued with a *Shari'ah.'* With the grace of Allah we claim with full force that they shall never be able to show a single *hadith* of this purport till the Day of Resurrection. Or, let the Mirza and all of his followers get together to bring forth any of the sayings and remarks of the Companions, or the *Tabi'un* to prove the truth of the assertion made by the Mirza. It shall never and never be possible for them to come forward.

If all this is not possible for them, let them produce any of the reliable *Tafsirs* of the great doctors of exegesis to support the assertion that the word *Nabiyyin* in the term *Khatim al-Nabiyyin* should mean only the *tashri'i* Prophets.

The Mirza and the whole of his community may exert the best of their efforts to produce one single instance in their favour, according to the criteria mentioned above, but they shall not be able to bring forth any instance to support their self-invented, fabricated and grossly perverted interpretation.

When all this is not possible, I cannot suspect that the Muslims would ever consider such absurd interpretations as a real and true *Tafsir* of the Qur'an, even though the age has witnessed a great revolution and the most of the people are ignorant. Their interpretations are baseless and are not founded on the Qur'an and the *ahadith,* nor are based on any of the sayings of the Companions, or the *Tabi'un,* or the doctors of *Tafsir.* All the reliable works of the Early Fathers unanimously oppose the notions of the Qadianis.

5. Fifthly, if we disregard the *tafsir* and the criteria of *tafsir,* and examine the said verse in the light of its context, we find this word *Nabiyyin* in the term *Khatim al-Nabiyyin* clearly signifying the Prophets in general with a new *Shari'ah,* or following the previous *Shari'ah* or scriptures.

   We have already described the meaning of the word *Nabi* (Prophet) from the point of view of Grammar and linguistics and from the point of view of its technical sense, and have concluded that the multitude of the scholars of linguistics and scholasticism agree in this that the word Nabi is general, while the word Rasul (Messenger)is particular. In other words *Rasul* is that *Nabi* on whom an independent *Shari'ah* has been revealed. *Nabi* is more general. One who is endued with an independent *Shari'ah* is also called a *Nabi* (Prophet), and one who is not endued with an independent *Shari'ah* is also called a *Nabi*

(Prophet). The latter has only one function to perform - that is to guide the *Ummah* according to the previous *Shari'ah.* If there is any deviation to be found anywhere, the word *Nabi* would have been used only figuratively. It is obvious that in the said verse (33:40) the Prophet has been mentioned as the *Khatam al-Nabiyyin* but not as the *Khatam al-Rasul* or the *Khatam al-Mursalin;* for, he has just previously been spoken of as *Rasul,* viz. "But (he) is the Messenger of Allah." (33:40). Here the word *Khatam al-Mursalin* might have been more suitable than *al-Nabiyyin.* But Glorified be Allah the All-Aware the All-Knowing. He was aware that some people would like to pervert the sense and twist the meaning of the term. Allah intentionally changed the style so as to close the gate of *tahrif* (perversion or misinterpretation) for ever. The leader of the *Mufassirun* Ibn Kathir has alluded to this point: "The words of the Qur'an: But (he) is the Messenger of Allah and the *Khatam al-Nabiyyin* (last of the Prophets). And Allah was indeed aware of all things (past, and to come). Thus this verse is a clear statute to indicate that there shall not appear a *Nabi* (Prophet) after Muhammad sallallahu alayhi wasallam nor a *Rasul* (Messenger), by this way or that way. For the office of Messenger-hood is more particular than the office of Prophethood. It is so because every *Rasul* is a *Nabi* and not vice versa. This notion has further been supported by the *mutawatir ahadith* reported from the Messenger of Allah on the authority of a (large) group of the Companions." *(Tafsir* of Ibn Kathir, Vol. 8, p.89).

Similarly S. Mahmud al-Alusi has expressed himself on the subject: "The connotation of *Nabi* (Prophet) is more general than that of *Rasul* (Messenger). Therefore it requires of the Prophet the *Khatam al-Nabiyyin* to be also *Khatam al Mursalin* (Last of the Messengers)". *(Ruh al-Ma'ani,* Vol. 8, p.60). Referring to the *Kulliyat* of Abu '1-Baqa' (p.319), it has already been mentioned that the negation of Prophethood also involves the negation of Messengership.

Another Somersault

In his ardent aspirations to become a Prophet, the Mirza committed interpolation and perversion of the meaning of the verse of *Khatam al-Nabiyyin* (33:40) as is to be found recorded in his *Haqiqat al-Wahy* (p.27) and his *glosses* on the *Haqiqat al-Wahy* (p.97). "Adherence to the practice of the Holy Prophet confers the *kamalat* (perfections) of Prophethood (on one who adheres to his practice); and his spiritual attention chisels (and

fashions) a man into a Prophet," and again "it is only he whose seal can help one to attain Prophethood."

We need not go into discussion about the meaning of *Khatam al-Nabiyyin* as just given by the Mirza as to whether it is possible in accordance with the general rules of Grammar and linguistics of the Arabic tongue. We may also ignore at the moment this discussion that as a result of this self-invented *tafsir* (interpretation) of the term it is within the power of the Prophet to confer Prophethood on whomever he chooses to confer it. While in fact it is only Allah the Exalted who sends the Messengers and His servants. That is why such a one is to be called the *Rasul Allah* (Messenger of Allah) or *Nabi Allah* (Prophet of Allah); otherwise he could only be termed as *Rasul al-Rasul* (a Messenger of the Messenger of Allah) a *Nabi al-Rasul* (a Prophet sent by the Messenger of Allah).

Let us ignore this blunder of the Mirza, for, according to this false notion the Prophethood becomes an acquirable (or acquired) thing. I.e., whoever chooses to adhere to the practice of the Prophet he becomes a Prophet and attains to Prophethood by virtue of his hard endeavours. But in reality, as the Qur'an clearly declares, it is not within the power of a man to attain to Prophethood. This is purely a favour granted by Allah. He bestows this gift on whomever he thinks fit. It is beyond his comprehension and he cannot know it. The Qur'an clearly declares: "Allah best knows whom he will appoint for his Messenger." (6:124).

Now, let us suppose for a moment this self-invented interpretation to be correct. This would lead us to a strange conclusion, viz., the more of the Prophets and the Messengers that should appear in this *Ummah,* the greater shall be considered the *kamalat* (perfections) of our Prophet. But the Mirza does not like to open the gate too wide, lest anybody else should come forward with the claim of Prophethood besides him. The Mirza is also not inclined to admit the Prophethood of even a single person during the last fourteen hundred years. Is this not the strangest of things that the Prophet on whom Allah the Exalted bestowed this favour, that according to the Mirza, the very spiritual attention of the Prophet could chisel and fashion any man into a Prophet - but his spiritual attention could not confer on any one of the millions of his loyal and devoted Companions the grace or favour of Prophethood. And again, of those whom the Prophet called the best of the people of the best of the ages, none could ever deserve the fruits of his spiritual attention after having devotedly adhered to his noble practice. For thirteen hundred years the spiritual attention of the Prophet remained dormant and ineffective, till when in the fourteenth century (of *Hijra)* the Mirza was born, he

succeeded in attracting the spiritual attention of the Prophet. We *fly* for refuge unto Allah! The Mirza has been daring in not only twisting the meaning of the Qur'anic verse, but also in humiliating and ridiculing the Prophet. We fly for refuge unto Allah.

He Shifts his Ground

The flight of the Mirza's imagination does not cease here. He continued marshalling his Qur'anic erudition and making ingenious interpretations which he has put on record in his *Haqiqat al-Wahy.* In his advertisement entitled *Ek ghalati ka izala,* he diverts his *tahrif* (perversion) to another phase. With great audacity he issues another statement - little knowing that he would thereby be guilty of gross inconsistency. He says: "But if a person is so deeply absorbed in the *Khatim al-Nabiyyin* that on account of *ittihad* [In Sufis idiom it means 'absolute union' of the mystic with the essence *(Dhat)* of Allah. Here the Mirza claims to have attained *fana',* i.e., effacement and annihilation of his self into the *Dhat* of the Prophet] and *Nafy* (negation) of *ghairiyyat* (otherness). Here the Mirza further claims to be one and the same thing, and in no way other than the Prophet himself, or in any way different from the Prophet, he has attained his personal name, and has assumed for himself the reflection of Muhammad's sallallahu alayhi wasallam face, as if in the mirror - he would be called a *Nabi* (Prophet) without breaking the Seal. For he is in verity the same Muhammad, but by way of shadow *(zill)* and reflection. Therefore, even though this person (Ghulam Ahmad) has previously claimed to be a Prophet and has been called Muhammad and Ahmad by way of reflection *(zill),* yet he would remain Muhammad (and the same Muhammad). This Muhammad II is only an image of the real Prophet Muhammad sallallahu alayhi wasallam and also of his name."

We shall examine this aspect of his (fabulous) experience, after some time. In the meantime we look into the interpretation recorded in the *Haqiqat al-Wahy* to the effect that after the Prophet thousands of Prophets can possibly appear by virtue of the spiritual attention of the Prophet. When these thousands of Prophets claim Prophethood the seal of the *Khatam al-Nabiyyin* (according to the Mirza) would not be broken.

In the advertisement *Ek ghalati ka izala,* the Mirza considers the claim of any (of the thousands of Prophets) to Prophethood equivalent to breaking the Seal of the *Khatam al-Nabiyyin.* Here he accepts the same connotation of the term *Khatam al-Nubiyyin* as all the members of the *Ummah* have established. But in his madness *(shauq)* to become a Prophet, he is seeking recourse to transmigration of soul and incarnation *(hulul* literally,

alighting), I.e., the Divine spirit of the Prophet has entered (according to the Mirza) into himself (the Mirza) which both are the doctrines accepted by the Hindus. In this way, whoever assumes the *zill* (reflection) or *huruz* (image) of the Prophet he is certainly the very Muhammad, and in this way he cannot be said to have broken the Seal of *Khatam al-Nabiyyin.* For, his appearance is merely the re-appearance of the Prophet Muhammad himself. In other words, It is not that a new Prophet has appeared, but it is that the Prophet Muhammad has himself appeared.

Now let us ask the Mirza and his followers as to which of the two hypotheses is correct and to be accepted, and which of them is false and untrue. The meaning of the term *Khatam al-Nabiyyin,* according to the *Haqiqat al-Wahy* is that the Prophets are those who bear the attestation of the Seal of the Prophet. But according to the statement of the Mirza in his *Ek ghalati ka izala,* the Prophethood is closed for ever with the Prophet, but his re-appearance in this world for the second time is not to be precluded from possibility.

The Story of *ZilIi* and *Buruzi* Prophethood

Now we try to examine the errors committed in the *Ek ghalati ka izala.*

1 The purport of the Mirza's statement is that it is possible to attain to *zilli* or *buruzi* Prophethood by virtue of complete adherence to the practice of the Prophet and one may attain the actual personality of Muhammad.

If this be correct, let us ask (the Mirza and his followers) as to why the grace of complete adherence to the practice of the Prophet was not available to any of the eminent personalities of Islam, right from the dawn of Islam down to the birth of the Mirza, not even to the great Siddiq (Abu Bakr), the great Faruq ('Umar ibn al-Khattab), 'Uthman the Wealthy, 'Ali the Chosen who all have been called the best of the creation after the Prophets? There is a *hadith* which tells from the Prophet: "If there had been a Prophet after me, he should have been 'Umar!" Was it at all not possible for these great personages to become *zilli* Prophets by virtue of their loyal and devoted services and rigid adherence to the practice of Prophet?

In addition to them, there were several of the Companions who protected the Prophet by shielding him with their bodies and boldly made themselves targets of the arrows shooting from enemy ranks. Some of them had abandoned (the pleasures of) the world at the slight beckoning

from him. Some of them had come out to fight their brothers, fathers and other relatives only for the sake of their love for the Prophet, and always offered their souls to defend his *Sunnah.* Was none of them worthy of this favour? Did none of them ever deserve to have the face of Muhammad reflected in them? If the Mirza thinks that these people were also Prophets of this type, let the Mirza show from history that they ever claimed Prophethood, or ever aspired to Prophethood.

2 It appears that the Mirza borrowed the story of *zilli* and *buruzi* from the Hindu doctrines of *tanasukh* (transmigration of soul) and *halul* (incarnation). But it is very sad that he did not adorn himself with the borrowed feathers in a befitting way.

Even those who believe in *zilli* and *buruzi* do not subscribe to *tanasukh* (transmigration of soul or Metempsychosis). They do not believe in this that the new soul is the same person and this new soul should have or should claim to its same old rights. For instance, if Zaid died and reappeared in another form but was named ‘Umar instead. Now according to the tenets of any religion or faith, this ‘Umar has no rights to claim his previous entitlements, like his previous wife. He cannot call her his wife, nor call his previous parents his actual parents. The property which has already been distributed among the heirs cannot be reclaimed by him. The thinking of the Mirza is indeed very queer. He has not only corrupted the Islamic creed but has mercilessly mutilated the doctrine of *zilli* and *buruzi.* One whom he declares to be the *zill* or *buruz* of the Prophet he also gives him the right to call himself a *Rasul* and a *Nabi,* and also the right to impose his Prophethood on others and to oblige mankind to accept him as a Prophet, and to declare anyone an infidel if he denies him.

3 Let someone ask the Mirza if he can produce a cogent evidence from the Qur’an and *Hadith* in support of his theory of *zill* or *Buruz.* Let the Mirza say if the Qur’an anywhere mentions a *zilli* or *buruzi* Prophet? Or, is there any allusion to this in any of the *ahadith?*

If this be not so, why was he constrained to graft these Hindu notions upon the fundamental creed of Islam regarding Messengerhood? Does reason and *Shari’ah* ever allow this?

4 It is not only that the statutes of the Qur’an and the *ahadith* are silent on *buruz* or *buruzi* Prophet; but on the other hand, several of the *ahadith* of the Prophet clearly repudiate these notions. We can quote the famous *hadith* wherein the Prophet is reported to have advised his *Ummah,* while he was in his last illness: “O people, nothing of the

Prophetic greetings is left (for you) except the dreams foretelling good tidings." (Related by Muslim, al-Nasa'i and others, on the authority of Ibn 'Abbas).

A similar idea is contained in the *hadith* narrated by al-Bukhari and Muslim on the authority of Abu Hurairah: "No part of Prophethood is left, except the dreams foretelling good." (al-Bukhari, Chapter on *Tafsir;* and Muslim).

A *hadith* containing a similar idea has been narrated by al-Tabarani on the authority of Hudhaifah ibn Usaid. Again the Imam Ahmad, Abu Sa'id and Ibn Mirdawaihi have also narrated a similar *hadith* on the authority of Abu 'l-Tufail. The Imam Ahmad and al-Khatib have also narrated a similar saying of the Prophet on the authority of 'A'isha al-Siddiqa: "The *Nubuwwa* (Prophethood) has departed: and only the dreams of favourable omens are left (for you)."

In short, all these *ahadith* and many more unanimously reflect the same idea that *Nubuwwa* (Prophethood) of any sort whatsoever is absolutely closed and discontinued. However happy and favourable dreams would continue with the *Ummah.* And these dreams are a one-forty-sixth part of the *Nubuwwa.* (Bukhari and Muslim).

It is obvious that the existence of a part of the thing does not require the (full) existence of that thing. The part is not to be called by the name which is given to the whole. Otherwise a necessary corollary would be to call the 'salt' a 'full meal'. (Literally, *Pulao* a dish of rice and meat). For, the 'salt' is only a small portion of the 'meal' or the 'dish'. Similarly, it is not permissible to call 'a nail' (of the finger) 'a man', for it is only a part of man's body. Nor is it proper to call the *'Takbir'* (to pronounce *Allah Akbar)* 'a *Salat'* for 'the *Takbir'* is only a part of the *'salat'.* So is it not proper to call 'rinsing the mouth' 'a wash or bath', for rinsing the teeth/or mouth is only a part of the ritual washing of the whole body.

What we intend to drive at is that no sensible man can hold the part equal unto the whole. Therefore when we cannot call 'the salt', 'the dish', or the nail and a hair, a man, we cannot hold the 46th part of the *Nubuwwa* (Prophethood) equal to the full *Nubuwwa.*

In other words, the *ahadith* have clearly indicated that the *Nubuwwa* (Prophethood) is absolutely and totally discontinued, and no part of *Nubuwwa* or any type or sort of *Nubuwwa* has been exempted or

excepted. The only exception is that of the one 46th part of the *Nubuwwa,* which can in no way be called the *Nubuwwa.*

The fair-minded readers can themselves decide it. If any type, sort or form of the *Nabuwwa,* or the partial *Nubuwwa,* or independent, or *tashri'i,* or *ghair tashri'i Nubuwwa,* or *Zilli* or *Buruzi Nubuwwa* was ever to remain in the world, the Prophet should necessarily have excepted it, instead of having excepted the one 46th part of the *Nubuwwa.*

Now, when the Prophet has particularly excepted only the one 46th part of the *Nubuwwa,* it is tantamount to an open declaration that this *buruzi Nabuwwa* invented by the Mirza (if at all it is a thing to be called the *Nubuwwa),* was also not to remain in the world after the Prophet Muhammad sallallahu alayhi wasallam.

5 Abu Hurairah relates the Prophet to have said on one occasion: "As regards the children of Isra'il, they were (politically and administratively) led by the Prophets (called Judges in the Bible). Whenever a Prophet died he was succeeded by another Prophet. But in my case, there shall be no Prophet after me. However, there would be *Khulafa'* (caliphs, successors), and they will be many." People asked: "What do you command us (in this respect) O the Messenger of Allah?" He replied: "Show true fealty to the first and then the latter." (al-Bukhari, Vol. 1, p.149; Muslim, Chapter on *Iman,* Ahmad: *al-Musnad,* Vol. 2, p.279; Ibn Majah, Ibn Jarir, Ibn Abi Shaiba).

One should examine the underlying wisdom behind this statement of the Prophet how he firstly declared the absolute and total discontinuity of the Prophethood, and then whatever of the Prophethood or its substitute was to remain behind after himself he described that, i.e., the *Khulufa'.*

If any *buruzi* Prophet was ever to come after him, or any type or form of Prophethood like *zilli,* or independent or temporary, or *tashri'i* or *ghair tashri'i* Prophethood was to remain or appear after him, it should have been mentioned - as the context of the *hadith* requires.

But when the Prophet has only declared *Khilafat* (Caliphate) to remain behind as a substitute of Prophethood, this declares in open words that there shall not come after him any Prophet, *buruzi* or otherwise.

6 Abu Malik al-Ash'ari - Allah be pleased with him - reports the Prophet to have once remarked: "Allah made this affair in the beginning with *Nubuwwa* (Prophethood) and Mercy; and now it would become with Caliphate and Mercy." (al-Tabarani, in his *Mu'jam al-Kabir).*

This *hadith* also indicates the complete cessation of the Prophethood. The Prophet has declared that Prophethood and Mercy would cease forever and then Caliphate and Mercy would remain. This is a clear declaration that no type or form of Prophethood, like *buruzi* or *zilli* shall ever remain (or appear). Otherwise it was necessary that mention of Prophethood (of any form) should have preceded that of Caliphate.

7 In the end we would like to draw the attention of our readers to another matter on which if someone should ponder a little, he will easily be convinced that no Prophet - *buruzi* or *zilli* or any other form shall appear after the Prophet Muhammad sallallahu alayhi wasallam.

It is this that the Prophet is the most merciful and compassionate towards his *Ummah,* and that he loved his *Ummah* most, and also that someone should be directed and is on the right path. Likewise he is most grieved if people should not accept his guidance. Allah describes his attitude in these words: "It is (grievous) unto him that you commit wickedness: (he is) careful over you, and compassionate and merciful towards the believers." (9:129).

At another place Allah describes the zealous efforts of the Prophet: "Peradventure you will kill yourself with grief after them - if they believe not (in this new revelation)." *(18:5).* This unlettered Prophet - my parents be his ransom - ceaselessly strived to convert mankind to Islam. He bore all hardships and atrocities from his opponents with patience and forbearance. When the unbelievers hurled stones at him, he prayed to his Lord in these words: "O my Allah, direct my people, for they are ignorant."

This prayer of his cannot be denied. This prayer contains eloquent testimony to his love and compassion for mankind and for direction of mankind.

It is only for this reason that he has led his *Ummah* to a straight, clear and manifest path that travellers should tread thereon without fear till the Day of Resurrection, "the evening whereof is equally easy as the day thereof."

He has also cautioned his *Ummah* of all the probable troubles and mischiefs *(fitna)* that were to rise up to the Day of Resurrection, and has equipped his *Ummah* with the most effective remedies against those. He also stressed upon his *Ummah* to follow all the righteous people of his *Ummah.* In short he informed his *Ummah* of all the details, ins and outs, of every type.

Thus he urged his *Ummah* to follow Abu Bakr al-Siddiq and the great Faruq: "Follow and adhere to the obedience of Abu Bakr and 'Umar after me." (Muslim and Bukhari). And again: "It is incumbent on you to adhere to my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs."

Again, he said: "I am leaving with you something that if you should adhere to it tenaciously you shall never go astray - The Book of Allah and my progeny." (al-Nasa'i, al-Tirmidhi, 1:44).

The Prophet has also informed his *Ummah* that after every one hundred years there shall appear a *Mujaddid* (Reformer) who will mend the practical errors of the *Ummah* and will establish among them the pristine and genuine *Sunnah* of the Prophet and will also revive the dead practices of the Prophet. (Narrated by Abu Dawud, al-Hakim and al-Baihaqi in his *al-Ma'rifa).*

The Prophet also informed (his *Ummah)* that in the last of the days there shall descend from the heaven 'Isa ibn Maryam - peace be upon both of them - and will reform actions of the *Ummah* to show sincere obedience to the Caliphs who would come after him. He stressed the obedience to the Caliphs with great vehemence: "I advise you to fear Allah, and sincerely obey (the commanders), even if an Abyssinian slave with mutilated limbs be made your commander." (Ahmad: *al-Musnad,* Abu Dawud, al-Tirmidhi, Ibn Majah, al-Hakim).

Now let the fair-minded readers consider that if a Prophet - *buruzi* or *zilli* - was at all to be raised in this *Ummah,* it was necessarily expected of the Prophet to have mentioned him with great details, and to have stressed obedience unto him, lest this *Ummah* should turn infidels by not accepting and believing in him and consequentially by denying him and repudiating him. Otherwise it looks strange that the Prophet is stressing to sincerely obey even an Abyssinian slave with mutilated limbs, but is not mentioning the appearance of a Prophet to be commissioned by Allah after him in the form of *buruz.* It is obvious that according to the Islamic law *(Shari'ah)* disobedience of a commander (or a Caliph) is not more

than *fisq* (sinning); but on the other hand, to reject a Prophet (of Allah) is tantamount to *kufr* (disbelief). If a person should adhere to the commandments of the Qur'an, and believes in all the Prophets except only one of them (whom he rejects) is automatically thrown out of the pale of Islam, according to the clear statutes of the Qur'an and the consensus of the *Ummah.*

We beseech you in the name of Allah to consider and ponder over this problem. Allah the All-Knowing calls the Prophet *ra'uf* (compassionate), *rahim* (merciful) and above all *Rahmatan lil-'Alamin* (a Mercy unto mankind), for he is informing his *Ummah* of every important thing - like obedience unto the commanders, Caliphs, and even an Abyssinian slave with mutilated limbs who is made a commander but he is silent on the matter relating to a would-be Prophet. He gives not a single hint to this that in the 14th century he would himself appear in the form of *buruz* and does not caution his *Ummah* to believe in him at that moment. It is really strange to observe that the Prophet guides his *Ummah* and saves them from pitfalls and trifling sins, but does not prevent them from falling prey to *kufr* (manifest heresy).

If it be so - Allah forbid it should be so - it would mean 'falling from the frying-pan into the fire.' This will also induce someone - Allah forbid - to remark that the Prophet was not faithful in communicating the whole Message and did not perform the duties and functions of Messengerhood honestly, and was hence remiss in showing sincerity to his *Ummah* by having engaged them in petty trifling affairs and kept them neglectful of the most important affair, which is vital to the preservation of *Iman* (faith).

We may safely conclude that *Hadith* has plainly declared that there shall not appear any of the Prophets after him - may that Prophet be *zilli* or *buruzi* or *tashri'i* or *non-tashri'i.*

So far we have discussed concerning the verse *Khatam al-Nabiyyin.* (33:40). We have also promised to bring many more of the Qur'anic verses to the notice of the worthy readers. But we shall not be able to discuss every other verse relevant to the subject in detail, as we have done with this verse. (33:40). We shall try to be brief and to the point.

Verse No. 2 in Support of *Khatm-i-Nubuwwat*

“This day have I perfected your Religion for you and have completed My Favour upon you; and I have chosen with pleasure for you Islam to be your Religion.” *(5:5).*

Context. This Qur’anic verse was revealed on the occasion of the Farewell Pilgrimage on the day of ‘Arafa, and it was a Friday. The Prophet did not live for more than eighty-one days after its revelation. (Ibn Kathir, *Durr-i-Manthur).*

From the *ahadith* and sayings of the Companions *(athar)* it is established that no further positive or negative injunction was ever revealed to the Prophet after this. (Ibn Kathir, Ibn Jarir).

There are however two or three of the Qur’anic verses which are described to have been revealed after the revelation of the above-mentioned verse. But some of the doctors of *Tafsir* and *Hadith* hold this very verse to have been revealed in the end. (Al-Suyuti: *al-Itqan).*

The point is that this verse *(5:5)* reminds us of the great excellence and virtue of this grand *Ummah.* This is the reason why one of the Jews of the time addressed Umar al-Faruq: ‘O commander of the faithful, your Qur’an contains such a magnificent verse that if it had been revealed on us we should have celebrated that day as a Day of Feast” *(‘Id).* ‘Umar asked: “What is that verse that you refer to?” The Jew replied: “It is: This day have I perfected your Religion for you and have completed My Favour upon you.” The great Faruq said in reply: “We perfectly know when and where this verse was revealed to the Prophet. He was then standing in the valley of ‘Arafat, and it was a Friday.” (Bukhari and Muslim).

He only wanted to tell him that it was a day of two *‘Ids* for the Muslims - the Day of ‘Arafa and the Friday. This story has been related in the *Durr-i-Manthur* in these words: “All praise be to Allah Who has made this (day) an *‘Id* (Day of Feast) for us!” (Ishaq ibn Rahuya: *al-Masnud;* ‘Abd ibn Humaid: *al-Musnad).*

Ibn ‘Abbas - Allah be pleased with him - says: “That day combined five *‘Ids* - namely, the Friday, the Day of ‘Arafa, the *‘Id* of the Jews, the *‘Id* of the Christians, and the ‘Id of the Magians.” Never in the history of this globe have the feast days of all the religions combined in one single day.” *(Khazin,* Vol. 1, p.435).

In short, this Qur'anic verse eloquently describes that the excellence and virtue associated with it, which, is also accepted by the people of the Book *(Ahl al-Kitab)* has never been conferred on any of the *Ummahs.* I.e., Allah the Exalted has completed his religion only for this *Ummah,* or that to the Last Day it should not call for any amendment or improvement. The creed, the devotional acts, the ethics, the laws of government and administration, personal etiquettes, injunctions concerning the lawful and the unlawful, the abominables, and the preferables are so plainly and vividly explained to this *Ummah* that to the Day of Resurrection the members of the *Ummah* would not have to look out for a new Religion, or a new Prophet. The beloved leader of his *Ummah,* the lord of the ancients and the moderns departed from this exterior world only when he had fully completed the path-way of life, clear and straight, for his *Ummah* so that his followers should not have ever to face any difficulty. He says: "I am leaving you on a bright, open and straight-pathway *(Shari'ah)*, the darkest aspect (or corner) of which is as bright as the day." So that this *Ummah* shall never have to look to others for guidance.

However, this Qur'anic verse clearly lays down that Allah the Exalted has completed the Religion for this *Ummah* from all points of view and in all aspects. This *Ummah* shall never stand in need of any new *Nabi* or a new Religion after the Prophet.

From all these details that we have mentioned, it becomes clear that "completion of the religion" means that Allah has perfected this religion in respect of the obligatory duties, the Practice of the Prophet, the *hudud* (limits, fixed by law) and the rules pertaining to what is lawful and what is unlawful. And above all, no new injunction regarding prohibitions - of positive or negative nature - was afterwards revealed, nor were any new rules to be necessary for the *Ummah* till the Day of Resurrection.

Some of the *Mufassirun (Lubab al-ta'wil,* Vol. 1, p.435) have commented that by *Ikmal-i-Din* (perfection of the Religion) is meant that this religion shall endure and stay up to the Day of Resurrection and shall never be abrogated or obliterated nor destroyed. Some other exegesists *(A1-Khazin,* Vol. 1. p.435) hold that by *Ikmal-i-Din* is meant that this *Ummah* is required to believe in every Prophet and every Divine Scripture of the past, for all the Prophets, and all the scriptures had already appeared on this earth before this *Ummah.* The previous *Ummahs* could not enjoy this excellence and virtue, for in the days of any other *Ummah* all of the Prophets and all of the scriptures had not been brought into existence.

In any way, whatever of the three above-mentioned interpretations be accepted, it would afford a brilliant argument in favour of the *Khatm-i-Nubuwwat* (Finality of Prophethood). For, all of the three interpretations obviously intend to say that after this *Din* (religion) there shall not come any other *Din,* nor after the Prophet Muhammad sallallahu alayhi wasallam shall come a Prophet till the Day of Resurrection. The following *ahadith* and sayings of the Companions and the comments of the *Mafassirun* support this proposition: “It is related on the authority of Ibn ‘Abbas, (It is possible that someone should doubt that Ibn ‘Abbas alone is the narrator of this *hadith* that the verse concerning *Riba* (interest and usury) was revealed after this verse. (5:5). If we should at all accept this as genuine, even then we can say that the verse of *Riba* was not a new injunction. For, we had this injunction mentioned in the chapter of *al-Baqara.* Hence this new verse of *Riba* was only a reminder) that no new positive or negative injunction was ever revealed after his verse had been revealed. Similarly no instructions concerning the obligatory duties, or *Sunnah* (of the Prophet) or the *hudud* and other laws was ever issued after this verse.” (5:5). *(Tafsir-i-Mazhari,* p.8 - Chapter *Ma’ida).*

The great *Mufassir* Ibn Jarir, and al-Suddi have quoted: “He says: This (declaration) as revealed on the day of ‘Arafa: and thereafter no instruction, negative or positive was ever revealed (to the Prophet and the Messenger of Allah) he returned to Madinah where he eventually died.” *(Durr-i-Manthur,* Vol. 2, p.259).

Anyhow this Qur’anic verse (5:5) is the last of the verses concerning law and this clearly indicates the cessation of *Wahy* (Revelation) for future.

It is related in a *hadith* that when this verse was revealed, the great Faruq (‘Umar) wept. “The Prophet asked him: ‘O ‘Umar, why do you weep?’ ‘Umar replied: ‘We have been eager to have more and more of our *Din* (religion), but no, (we have suddenly and abruptly been told) that the *Din* has been perfected for us. And as a rule, when a thing is not yet perfected it has a defect.’ The Prophet said: ‘You are right.’ In fact this verse was to announce the death of the Prophet and the Messenger of Allah did not live for more than eighty-one days thereafter.” (Ibn Abi Shaiba, Ibn Jarir, al-Bughawi on the authority of Harun ibn ‘Ashara - *Durr-i-Manthur* and *Tafsir-i-Mazhari).*

This story of the great Faruq is a clear and bright proof of the foregoing *tafsir* of the verse. For, if by *Ikmal-i-Din* (perfection of the religion) and *Itmam-i-Ni’mat* (completion of the favour) is not to be meant the

cessation of *Wahy* (revelation) and ultimate end of the Prophethood, foretelling the imminent demise of the Prophet, the weeping of 'Umar the Great would lose all significance and would become an absurd action on his part.

The *Imam al-Mufassirin* Ibn Kathir explained this verse in these words: "This was, of course, the greatest of favours which Allah had conferred on this *Ummah,* whereby the Lord of all the creatures had thereby perfected their religion so that they were not to look out for any other religion thereafter, nor were they to seek the guidance of any other Prophet after their Prophet - peace and blessings of the highest order on him - and for this Allah made him the *Khatim al-Anbiya'* (last of the Prophets) and sent him to mankind and genii." (Ibn Kathir, Vol. 3, p.279).

Ibn Kathir has explained the term *Ikmal al-Din* (perfection of the religion) just the same as has been mentioned above. This also decides once and for all that there shall not be felt the need of a (new) *Shari'ah* nor of a Prophet endued with a (new) *Shari'ah,* nor of any *Nabi* (Prophet) endued with a *Shari'ah* or not.

Fakhr al-Din al-Razi, while commenting on this verse (5:5) in his *Tafsir-i-Kabir* has quoted a text from Qaffal al-Marwazi's work: "The *Din* (religion) was never defective, but was always perfect. All the laws *(Shara'i')* revealed by Allah the Exalted were always sufficient. Allah the Exalted already knew that the *Shari'ah* of the time which was to be considered perfect in itself today, would not be sufficient for tomorrow. Hence every (previous) *Shari'ah* was abrogated at the proper time. But in the last of the days Allah the Exalted sent down a *Shari'ah* which was to be perfect and commensurate in all times. So he commanded it to remain in force till the Day of Resurrection. In short, the *Shari'ah* of the past ages was always complete and perfect in itself but only up to a certain time (lit., day). But this *Shari'ah* shall remain complete and perfect to the Day of Resurrection. Hence on this account (Allah the Exalted) says: "Today have I perfected your religion for you..."

From these comments of the Imam al-Razi it becomes clear that by the *Ikmal al-Din* here is meant the same thing as we have already described above. The aim and object of the *Ikmal al-Din* for his *Ummah* is to make this *Ummah* the *Akhir al-umam* (the last of the nations or communities). This could be possible only if it were to come in the last of the days (ages), so that no new Prophet be sent after the Prophet, and after this *Ummah.*

With this comment, the Imam (al-Razi) has also removed the dubiety of the opponents to the effect that all the old Divine Religions and the previous laws *(Shari'ahs)* were not perfect and they suffered from certain short-comings and defects. E.g., Allah forbid - Allah the Exalted was miserly, and hence was not liberal in sending a perfected religion to the previous *Ummahs.* Secondly, If Allah had purposely sent a non-perfected religion to these *Ummahs,* why should they then be held responsible, or be punished for any remiss? Thirdly, even the Prophets of the previous *Ummahs* were in a way described inferior, and hence they had been sent with a defective and imperfected religion.

With these comments, the Imam (Razi) has completely repudiated all of the false notions, dubieties and uncertainties of the opponents, and has made it clearly known that the previous *Shari'ahs* and Divine Religions were not defective and unperfected, or that it is only this *Din* which has been sent down in its perfected and complete form.

This verse further clarifies and says that every Divine *Din* (religion) and every Divinely inspired *Shari'ah* was always perfect and complete in accordance with the requirements of the age, and that it was perfectly sufficient for the guidance of the people of those days. Allah the Lord of the Universe was fully aware of the fact that in future when with revolution after revolution the setup of society and the general values of life would change, this *Shari'ah* and law would not suit their needs. Then this Din and this *Shari'ah* would have to be abrogated and a new *Din* and a new *Shari'ah* would be sent. Hence the perfection of all the previous *Shari'ahs* and *Dins* had been in consonance with their respective ages. But this distinct *Din* as a document of true direction and guidance was brought for mankind by the Last of the Prophets to remain in force till the Last Day. Its perfection is not temporary, but is of a permanent and enduring nature.

We conclude that none of the Divine *Dins* was imperfect. All were perfect. The only difference to be observed in one *Din* and the other is that the *Shari'ah* associated with a certain *Din* was to be limited to a certain period of time, or to a certain group of people or race, or to a certain geographical unit. Hence their Prophets were likewise commissioned for a limited age, or a limited group of people: and their call was not universal and very general in nature. If we look upon the matter in its true perspective we not find any imperfection in a certain *Din* of the past ages, nor do we find any of the Prophets suffering from any inferiority. Our Prophet was commissioned to all men and genii for a period not to end till the Day of Resurrection. In a similar manner his *Din*

was also to remain perfect and sufficient till the Last Day. And, in fact, this is the peculiar virtue and excellence associated with the Last of the Prophets and the last of the nations *(Ummahs)* "This is the bounty of Allah, He bestows the same on whomever he pleases." (57:21, 62:4).

In the *Tafsir* entitled *Lubab al-ta'wil* also known as *al-Khazin* (p.435) we find the explanation of this verse in these words: "As regards the *tafsir* of the verse: 'Today have I perfected your religion for you,' it means the obligatory duties, the customs (or practices), the *hudud* (limits, i.e., the punishments, the limits of which have been defined by *Shari'ah),* laws and distinction between the lawful and the unlawful. No positive or negative precept was given after this. This is the purport of Ibn 'Abbas's saying."

The Imam al-Raghib al-Isfahani says in his *Mufradat al-Qur'an:* "Verily Allah the Exalted ended the office of Prophethood (for anyone in future) and made his *Shari'ah* to abrogate the *Shari'ahs* of others. In one way he made this *Shari'ah* perfected, as Allah the Exalted says: 'Today have I perfected your religion for you and completed My favour upon you'." (5:5).

In the *Tafsir al-Madarik* (Vol. 1, p.435) we find similar words. In the *Kitab al I'tisam* (Vol. 1, p.47), and the *Tafsir Durr-i-Manthur* (Vol. 2, p.259), the meanings of the *Ikmal-i-Din* are described in the same way.

All the reliable and celebrated *Tafsirs* consider this verse to be a foreboding on the demise of the Prophet, and all the Companions expressed themselves on this point. All are therefore agreed in the matter.

Another Dubiety and its Rebuttal.

Although we have established very well the *tafsir* of *Ikmal al-Din* occurring in the above mentioned verse in the light of *ahadith,* sayings and comments of the Companions, and the statements of the doctors of *Hadith,* and we have left no room for any dubiety or uncertainty therein; yet if any of the opponents should try to interpret *Ikmal-i-Din* according to its lexical meaning and say 'that it signifies only to complete the *Din',* or it may also mean that Allah the Exalted has made this *Din* to prevail over all other *Dins* of the world, and thereby has rendered this *Ummah* safe from their enemies. Or, it may also mean that the purpose of *Ikmal-i-Din* was to show that when on the day of 'Arafa this verse was revealed, the city of Makkah had been conquered and *ipso facto* the *Hajj* season was absolutely purified from the defilement of the polytheists. Hence it is

probable that here *Ikmal-i-Din* would mean to perform the pilgrimage with peace and security.

In this respect, we should again refer to the story of 'Umar al-Faruq who wept on hearing this verse, and thereon the Prophet confirmed the inference of 'Umar. For no reasonable person can ever consider it tenable. If the pilgrimage season is purified from the defilement of the unbelievers and idolaters and the *Din* of Allah prevails over other *Dins,* this cannot be a cause of 'Umar's weeping on hearing this verse. Again, if *Ikmal-i-Din* was to have this meaning, what would be the sense of the remarks of the Early Fathers?

"This was indeed a foreboding of the imminent demise of the Prophet."

Moreover, it is not a fact and it has not yet become a part of history that Islam had prevailed over all other religions of the world. For all the Persians were yet unbelievers and polytheists. The works on the *Sirah* of the Prophet and the authentic reports from the Companions are a clear testimony to what we say. Again, all the sayings of the Companions and the comments of the doctors of *Tafsir* are greed on the interpretation of the verse of *Ikmal-i-Din* (5:5) as we have already mentioned with details. Therefore in view of all these affairs, it is not proper to depend on a flimsy probability and interpret the verse in accordance to this probability. "Allah alone guides whomever He pleases to the right path."

The Third Qur'anic Verse

"And (remember) when Allah accepted the covenant of the Prophets (saying), This is indeed the scripture and the wisdom which I have given you; hereafter shall a Messenger come unto you, confirming the truth of that scripture which is with you; ye shall surely believe in him and you will assist him." (3:75).

In this verse the Lord the Mighty reminds of the covenant which He accepted from the souls of all the Prophets on the Day of Creation *(Azal)* in respect of our Prophet. This verse calls for a *tafsir* in detail and for explaining the story behind it. The great scholar al-Subki has composed an independent treatise to explain this verse, under the title of *al-Ta'zim wa 'l-minna fi li-tu'minanna bihi wa li-tansurannahu.* The text of this treatise is given in the *al-Mawahib al-ladunniya,* Chapter VI.

Briefly, the *tafsir* of this verse is: When Allah the Exalted created the souls of all the creatures on the first day *(Azal)* and accepted their

covenant. In addition to the general covenant, they were also required to believe in Muhammad sallallahu alayhi wasallam if he happens to appear in the lifetime of any of them, and to assist him.

It is related on the authority of ‘Ali and Ibn ‘Abbas as is given in the *Tafsirs* of Ibn Jarrir and Ibn Kathir, and in the *Ta’rikh* of Ibn ‘Asakir, and also in the *Fath al-Ban,* chapter on Prophets: “Allah did not send any of the Prophets but accepted the covenant from him that if ever Muhammad sallallahu alayhi wasallam be commissioned during his lifetime, he should believe in him and assist him.” (Also in al-Zurqani, *Sharh al-Mawahib,* Vol. 2, p.163).

This sincere covenant, though associated with a condition and though its actual occurrence was not essential, but it is enough to indicate the grandeur of our Prophet and his precedence over all other Prophets, yet, Allah the Exalted did not restrict the glory and the grandeur of the Prophet to a mere conditional sentence, but in various other forms He demonstrated it on various occasions. E.g., during the Night of Ascension when He called all the Prophets to Bait al-Maqdis (Jerusalem) to assemble there, our Prophet was made the leader of all of them; and on the Day of Resurrection all of the Prophets shall be mustered under the standard of the Prophet Muhammad.

Perhaps for this reason it has been arranged in the world of perceptibles and contemplations that ‘Isa has been kept living, so that a little prior to the Day of Resurrection he be again sent down from the heaven, and then he will assist the religion and the *Ummah* of the Prophet and will ultimately slay his enemy the *Dajjal* (anti-Christ), etc.

The subject has been discussed at length in al-Zurqani’s *Sharh al-Muwahib,* (Vol. 7, Chapter 7). Although there are several other notions and views expressed as *tafsir* of this Qur’anic verse, yet the doctors of *Tafsir* generally hold up only this interpretation.

We are here concerned only with the phrase: ‘hereafter there shall come unto you a Messenger’, wherein an indication has been given that our Prophet would be sent to this world after all of the Prophets. The particle *thumma* (:then) alludes to this fact. This particle is used only to express delaying or granting respite when one should say: ‘People came to me, and finally came ‘Umar’, in Arab idiom it would signify that all the people had come when in the end ‘Umar came up.

Therefore after using the word *Al-Nabiyyin* (the Prophets) the phrase (:thereafter there shall come unto you a Messenger) would indicate that the last of all the Prophets to come will be our Prophet, while no Prophet or Messenger has been excepted in respect of the covenant which Allah had accepted from all of the Prophets (on the Day of Creation), whereby it has been firmly established that our Prophet was to be the last of all the Prophets. This further clarifies that no Prophet shall be commissioned after our Prophet, may he be *tashri'i* or non *tashri'i, zilli* or *buruzi* or any other self-invented form or category of Prophet.

The Fourth Verse of the Qur'an

"Say: O mankind, I am the Messenger of Allah (sent) to all of you, (from Allah) to Whom belongs the Kingdom of the heavens and the earth."

The Fifth Verse

"Blessed is the *Dhat* Who sent down the (Qur'an) the Discriminating Book and revealed it unto His servant, so that he may warn all mankind." (25:1).

The Sixth Verse

"And We have sent you to mankind as a Messenger." (4:81).

The Seventh Verse

"This (Qur'an) is only an admonition unto all mankind." (12:104; 38:87; 81:27).

These Qur'anic verses clearly indicate that the Prophet Muhammad sallallahu alayhi wasallam was sent to all mankind as a Messenger. He was commissioned to the Arabs, the non-Arabs, to all the people of the East and to those of the West, whether they were contemporaries of the Prophet or were to appear on the stage of this world till the Day of Resurrection, as he himself has said: "I am a Messenger (sent) unto those whom I meet living (in my lifetime) and even unto those who are yet to be born after me." (Ibn Sa'd, directly narrated from Abu 'l-Hasan, *Tabaqat,* Vol. 6, p.101).

It is therefore clear that our Prophet was commissioned to all mankind, to all nations and all communities of the world - whether they were present in his lifetime or were still to be born on this globe till the Day of

Resurrection. While the previous Prophets had been sent to their respective communities and nations or races, or to certain specified towns, cities or regions. Their Prophethood and the purpose of their individual Mission always ended with their death. Hence the Prophet has enumerated the Divine Favours which are peculiar to him alone. He mentions six of those, of which an important one is that the Messengerhood of our Prophet is all-embracing and universally comprehensive, and therefore the Messengerhood of our Prophet is also for the people of his age and for the people of all the future generations. This is fully borne out by the narrations of the *Sahih* of al-Bukhari and the *Sahih* of Muslim.

Now, when it is established that his Prophethood and Messengerhood is universally comprehensive, and no nation, no community, no age and no region is an exception to the scope of his Mission till the Day of Resurrection, in that case if any new Prophet should appear or any Messenger should be commissioned, the peculiar excellence of the Prophet will lose its significance. The *Ummah* shall not be known as ascribed to our Prophet but shall necessarily be called the *Ummah* of the newly-commissioned Prophet. But since Isa has been invested with Prophethood prior to his being commissioned, his re-appearance as the *Imam* in the Last of the Days is not to be considered inconsistent and incompatible to this.

All these Qur'anic verses are the peremptory proofs of our Prophet's being the Last of the Prophets. We may also recommend to the learned readers a study of an excerpt from the *Tafsir* of Ibn Kathir (Vol. 4, p.253) where the Qur'anic Verse No. 4 above, has been explained: "This is one of the excellences and virtues of our Prophet that he is the *Khatim al-Nabiyyin* (the Last of the Prophets) and that he alone has been commissioned (as a Prophet) to all mankind... There are innumerable verses of the Qur'an in support of it. The number of *ahadith* in this respect is so large that they cannot be encompassed. It is also a well-known fact that this doctrine is the most fundamental of all in the religion of Islam that (Muhammad sallallahu alayhi wasallam) has been sent as a Messenger to all humanity without exception."

In this verse the Prophet has been described as a Prophet commissioned to all mankind in general: and this requires that there should not come a Prophet after him, who should ever try to invite the *Ummah* of our Prophet to his own call.

The Eighth Verse

"And this Qur'an was revealed unto me, that I should admonish you thereby, and (also) those unto whom it may reach." (6:19).

This clearly indicates that the teaching and *Shari'ah* of the Holy Qur'an is particularly not for those who were present in the days when it was being revealed, but it is also for all those of the generations to come till the Day of Resurrection. In future mankind shall not need any other book or *Shari'ah* or any other Prophet, as has been explained by Ibn Kathir in his *Tafsir*.

The Ninth Verse

"And whosoever of the confederates (infidels) believes not therein is threatened with the fire (of Hell)." (11:20).

Ibn Kathir and other *Mufassirun* have explained this verse saying that by *ahzab* (confederates) is meant all the nations of the world. Therefore this verse also indicates that the Prophet was sent for all people, and that it is also a testimony of his being the Last of the Prophets. Again, this also indicates that salvation depends only on adherence to his *Sunnah* after his demise, and that this calls for no Prophet to come.

The Tenth Verse

"O men, now is the Messenger come unto you with truth from your Lord; believe therefore, (it will be) better for you." (4:168).

In this verse the word 'men' refers to 'all men of all ages', and therefore this verse also points out that the Mission of our Prophet is universal.

The Eleventh Verse

"And We have not sent you, (O Prophet), but as a mercy unto all creatures." (21:107). This verse is a peremptory proof of the 'Finality of Prophethood' in two ways.

Firstly, like all the previously mentioned verses it clearly indicates that our Prophet was sent with a universal Message, and the universal Message calls for the 'Finality of Prophethood' as a necessary corollary.

Secondly, this verse proclaims that our Prophet is a mercy to all the dwellers of this world, and it is sufficient for their salvation to believe in him. Thus if at all any Prophet were to appear after him, it would not be sufficient for the *Ummah* of the Prophet to believe in him and follow his practice so as to attain salvation, unless they believe in the new Prophet and promise to abide by his instructions. For, as the Qur'an says: "Say: We believe in Allah and that which has been sent down unto us, and that which was sent down unto Abraham, Ishmael, Isaac and Jacob, and the tribes, and that which was delivered to Moses and Jesus and (all other) Prophets from their Lord. We make no distinction between any of them: and to Him we are resigned." (3:78).

Again it says elsewhere: "Those who believe not in Allah and His Messengers and would [make a distinction between Allah and His Messengers], and say: 'We believe in some of the (Prophets) and reject others (of them) and seek to take a (middle) way in this matter'. These indeed are unbelievers." (4:149).

This openly declares that no person can be a true believer unless he believes in all the Prophets of Allah without any distinction. On this account the whole *Ummah* of the Prophet Muhammad sallallahu alayhi wasallam is agreed in this that if a person should believe in all the Prophets and he adheres to the practice of the Prophet but does not believe in one particular Prophet - may he be of any rank - that person shall lose the reward of all of his righteous deeds and his *iman* (faith) is rejected (in the Sight of Allah) and is ever doomed to dwell in Hell. This is why each of the previous Prophets has been cautioning (advising) his followers to believe in the Prophet to follow him in future and to obey him. If a Prophet of any category was to appear after our Prophet whether endued with a *Shari'ah* or not, or, as according to the Mirza, *zilli* or *buruzi,* he should have cautioned his *Ummah.* The Prophet should have warned his *Ummah* saying that the salvation of the *Ummah* lies in their believing in the Prophet to come. For, if one should adhere to the practice of our Prophet with the sincerest of endeavours and should have complete and unswerving faith in our Prophet he shall not be entitled to Paradise, unless he should pay devotional homage to the new Prophet. At that time if a member of the *Ummah* of the Prophet should strictly act according to the precepts enumerated in the Holy Qur'an from cover to cover and should adhere to the practice of the Prophet so that he could save himself from the (Hell) fire, it would never be possible till he seeks refuge with the new Prophet. This leads us to a corollary that after the appearance of this new Prophet, the whole of mankind would cease to benefit from the guidance of our Prophet - Allah forbid it should be so. And the gate of salvation

would not be opened to the *Ummah* through the intervention of the Prophet, and the one called ‘Mercy for mankind’ would be helpless and would not be able to provide any remedy for the ills of the sinners (of his *Ummah).* We fly for refuge unto Allah!

Shall the one called ‘the Mercy for mankind’ be still regarded ‘the Mercy for mankind’? When adherence to his *Shari’ah* should not guarantee salvation. Thus it is clearly proved that a person who should suggest the possible appearance of a Prophet after the Prophet Muhammad sallallahu alayhi wasallam in fact is degrading the Prophet and denying the truth of the Qur’an. In other words he flouts the ‘Mercy for all the creatures’.

NOTE: The Mirza’is raise an objection and argue that if a Prophet was essentially required to slay the great *Dajjal* (anti-Christ), it was in the fitness of circumstances that He should have raised a Prophet from this *Ummah* instead of keeping a Prophet from the Children of Israel in abeyance so as to send him back to this world in time of need.

But if one should have studied our arguments given in the foregoing pages, we are certain that he would agree that in the best interest of the *Ummah* a Prophet should be raised not from this *Ummah* but one in whom the *Ummah* had already believed. We have already explained that if a new Prophet was ever to be sent to the world after our Prophet it would then not be incumbent on the *Ummah* to adhere to the practice of the Prophet nor even to believe in him; but on the other hand the *Ummah* shall necessarily be required to believe in the new Prophet and to abide by the instructions of this new Prophet. This totally repudiates the doctrine of Muhammad sallallahu alayhi wasallam being the Chief of all the Prophets. On the other hand the *Ummah* of the Prophet has already believed in ‘Isa and even the Qur’an has declared openly that ‘Isa is a Prophet and a Messenger. Therefore when ‘Isa is sent down after the Prophet no new condition and restriction would be required of the *Ummah.*

The Twelfth Verse

“But whoso separates himself from the Messenger, after (true) direction has been manifested unto him, and he follows any way other than that of the true believers, We will cause him to obtain that to which he is inclined (i.e., error), and will cast him to be burned in Hell; and an unhappy journey shall it be.” (4:115).

Now it is to be kept in mind that if a new Prophet is to come after our Prophet there shall be two alternatives: either this new Prophet should follow the practice of the true believers as usual as mentioned in the above-quoted verse; or, by virtue of his Prophethood he should call mankind to his own Mission and *Shari'ah*.

In the first case the situation is reversed. For the Prophets of Allah are sent only to invite the people to their own Mission and not to follow the (desires of other) people. For, the Qur'an says: "We have not sent any Messenger but that he might be obeyed by the permission of Allah." (4:67).

And again the Qur'an says: "If he should obey you in many things you would certainly be guilty of a crime." (49:7).

In addition, if a Prophet of Allah, when he is sent to the world, begins to obey the dictates of the believers, there shall be two alternatives. Firstly, the path of the believers - Allah forbid - is error and misguidance. Secondly, there is the Straight Path unto Allah, which alone is the Approved Path. In the first case, no Muslim of any category, or even an ordinary and sensible man, can subscribe to this view. For, in this case it may be presumed that the Qur'an - Allah forbid - invites the believers to the path of error. Again, it would be a ridiculous state of affairs that the Messengers of Allah be sent to the world to guide the people to the Straight Path but they themselves, on coming to this world, begin to tread in the foot-steps of the evil-doers.

In the other case, the appearance and existence of the Prophethood would be useless and purposeless. For the Prophet is commissioned only when the servants of Allah go astray, and the Prophet may lead them on to the Straight Path.

Now the path of the true believers is a Straight Path and Allah admonishes all the people of the world to keep on, and to adhere to, this Straight Path till the Day of Resurrection, and always warns them not to quit this Path, then why should there arise the need of sending a new Prophet who should invent new and queer categories of Prophethood?

As regards the re-appearance of 'Isa in the last days, it cannot be objected to. For, even after his reappearance he would continue to be the same Prophet endued with constancy as he had been before he was gathered up, and Allah took him up to Himself. But in his own time 'Isa was commissioned only to the children of Israel, and not to the whole of

mankind as is clearly indicated in the verse: ‘‘(Sent) as a Messenger to the children of Israel.” (3:42). Hence he shall not come to this world as a Prophet to this *Ummah,* but only as an *Imam.* [Let this be kept in mind that - Allah forbid - ‘Isa will cease to be a Prophet. But he will appear unto his *Ummah* just in the manner that a Governor of the Province of the Punjab should visit the Province of Bihar for a certain personal and private affair. Though he would not be the official Governor at that moment but would not lose his office as Governor (of the Punjab)]. This has been upheld in several of the *ahadith* of the Prophet. When ‘Isa will descend as an *Imam* to this *Ummah,* no objection can be made to his re-appearance.

The Thirteenth Verse

“(There shall be) many of the former (religions), and few of the latter.” (56:13).

Here the *Ummah* has been mentioned as the people of the latter (religion), which means that this *Ummah* is the last of the *Ummahs* and there shall therefore come no Prophet after him nor shall any new *Ummah* follow. The great *Mufassir* Ibn Jarir al-Tabari explains this verse as follows: “Allah the Exalted says: ‘There shall be a people of the earlier *Ummahs* and the *Ummah* of Muhammad sallallahu alayhi wasallam will be very few. They shall be the last of the people. They shall be called “the last ones” for they would be the last of the *Ummahs’.”* (Ibn Jarir, Vol. 27, p.79).

This indicates that by the *Akhirun* is meant the *Ummah* of Muhammad sallallahu alayhi wasallam.

The Fourteenth Verse

“(There shall be) many of the former (religions) and many of the latter.” (56:38).

Here the *Akhirun* (the latter) means the *Ummah* of Muhammad sallallahu alayhi wasallam, which is a clear and distinct declaration of the Finality of Prophethood. It would suffice here to quote the *hadith* explaining how the revelation of this verse was occasioned.

“When it has been related that in the First Verse it is declared that the previous *Ummahs* will be in a great and huge number in Paradise, and

only very few of this *Ummah,* the Companions felt agitated. In order to console them the other verse (38) was revealed. It was then made known to them that a group of the earlier religions and a group of this *Ummah,* will be equal in number." (Ibn Kathir).

'Abdullah ibn Mas'ud has explained this verse and related a long *hadith* in this respect. "He says: The Messenger of Allah once said: 'I hope that you will make half of the people (in Paradise)'. ['Abdullah ibn Mas'ud] says: 'We felt it exaggerative, but in the meantime, the (Prophet) recited this verse: "There shall be many of the previous people, and similarly many of the latter." (57:38). (Ibn Jarir, Vol. 27, p.98).

A similar *hadith* has been related on the authority of Qatada.

The Imam Hasan says in explanation of this verse: "There shall be many of the former (of the people) and many of the latter (i.e. of the *Ummah* of Muhammad sallallahu alayhi wasallam." (Ibn Jarir, Vol. 27, p.98).

Ibn Jarir al-Tabari explains this verse in the following words: "(There shall be) many of the former (religions) means a large group of those who have lived in the past before the *Ummah* of Muhammad sallallahu alayhi wasallam. And '(there shall be) many of the latter' here means a large group of the Members of the *Ummah* of Muhammad. The same has been held by the *Mufassirun.*" *(Tafsir* Ibn Jarir, Vol. 27, p.98).

In short in both these verses the *Ummah* of Muhammad has been mentioned by the title of *Akhirun.* This virtually states that our Prophet is the Last of the Prophets and his *Ummah* is the last of the *Ummahs (Akhirun).*

The Fifteenth Verse

"Have We not destroyed (the obstinate unbelievers) of old? Then We will also cause those of the latter times to follow (or succeed) them." (77:13-14).

In this verse by *al-Awwalin* is meant the unbelievers of the previous nations: and by *al-Akhirun* is meant this *Ummah.* This proves that this *Ummah* is the last of the *Ummahs.* (Ibn Kathir: *Tafsir,* Vol.8, p.293).

"By the word *al-Awwalun* is meant all of the unbelievers who lived prior to Muhammad sallallahu alayhi wasallam. The phrase *thumma*

nutbi'uhum al-Akhirin is by way of *isti'naf* (exordium) to mean that 'We shall soon do this and cause the latter to succeed the former.

The same idea has been expressed in the *Tafsir Jami' al-Bayan,* clearly stating that in this verse the word *al-Akhirun* means the *Ummah* of Muhammad sallallahu alayhi wasallam. This proves that this *Ummah* is the last of the *Ummahs.*

The Sixteenth Verse

"And if you ask concerning them when the Qur'an is sent down, they will be declared unto you." (5:101).

In this verse is the description concerning the things with the restriction of 'when the Qur'an is sent down', and it has been declared that after the revelation of the Qur'an there shall not remain any other source of *Wahy* to describe the law.

Mahmud al-Alusi of Baghdad says in his work entitled *Ruh al-ma'ani:* "It will be declared unto you," means by means of *Wahy* (revelation) as is known by the restriction of 'when the Qur'an is sent down'. *(Ruh al-ma'ani,* Vol. 7, New edition).

Thus it is clear that this verse declares the discontinuity of the *Wahy* (revelation) after the age when the Qur'an was sent down. As a necessary corollary it means discontinuity of Prophethood (for, Revelation and Prophethood go hand in hand).

The Seventeenth Verse

"It is He Who has sent His Messenger with the direction and true Religion, that he may cause it to appear superior to every (other) religion." (9:33).

The Eighteenth Verse

"It is He Who has sent His Messenger with the direction and the religion of truth, that He may exalt the same above every (other) religion. And Allah is a Sufficient Witness hereof." (48:28).

The Nineteenth Verse

“It is He Who has sent His Messenger with the direction, and the religion of truth that he may exalt the same above every religion, although the idolaters be averse to it.” (61:9).

These three verses of the Holy Qur’an have almost similar and congruent words wherein Allah the Exalted describes that He has sent the Noble Prophet with the direction and the true religion so that He may exalt it above all other religions. Evidently the exaltation of a religion above all other religions is proved only when that Messenger should be the last of them and appears only when all other religions are in vogue in the world. Thus it proved that the Prophet appeared only after all religions had appeared and all other Prophets and Messengers had played their roles in this world, and when no other Divine religion was any more to appear.

The Twentieth Verse

“O true believers, obey Allah, and obey the Messenger and those who are in authority among you.” (4:62)

The *Mufassirun* in general state that by *uli ‘l-amr* (:those vested with authority) is meant the rulers of Islam and the administrators of the Islamic state. Some of the *Mufassirun* have included the great *Mujtahids* (i.e., *fuqaha’)* and scholars of Islam. However this verse requires that the Muslims should obey Allah and His Messenger, i.e. our Prophet and also obey the Caliphs of Islam and the authorities in power and also the scholars. We find here the proof of the Finality of Prophethood in two different ways:

Firstly, that Allah the Creator of the worlds had made our Prophet and obedience to him [It should be borne in mind that to believe in all the previous Prophets is a part of the obedience to our Prophet] quite sufficient for the salvation of his *Ummah.* And it is only on this that the Promise of Forgiveness depends. If ever any other Prophet was still to be born in this *Ummah* it would have been made incumbent (on the *Ummah)* to believe in him, and would have made obedience to him a necessary pre-requisite for salvation. We have already mentioned that salvation of every person rests on belief in each and every one of the Prophets of Allah, may he be of any rank.

Nevertheless the final salvation depends only on the obedience unto our Prophet and it is sufficient for attainment of forgiveness. This is an evident proof that no Prophet of any category is to appear after our Prophet. Otherwise there is no reason that a Prophet of Allah be sent to

the world and the people are not obliged to obey him. The Qur'an declares: "We have not sent any Messenger, but that he might be obeyed by the permission of Allah." (4:67).

Now when the obedience of the *Ummah* has been restricted only to our Prophet out of all other Prophets, it necessarily follows that the Prophethood also comes to a close with the Prophet Muhammad sallallahu alayhi wasallam.

Secondly, that this verse clearly states that the *Ummah* of the Prophet should obey those in authority (among them), i.e., the Caliphs and the learned of the *Ummah.* Let people of reason and intelligence ponder over the meaning of this verse. They will observe that if any Prophet - endued with a *Shari'ah* or not, or as the Mirza says, *tashri'i* or non *tashri'i, zilli* or *buruzi* - were to appear after our Prophet it would have essentially been laid down that the *Ummah* should obey that new Prophet instead of those in authority among them. Now no Muslim can deny, not even the Mirza'is that disobedience of those in authority does not induce *kufr* (infidelity) but to disobey a Prophet definitely involves *kufr,* and leads the disobedient to (Hell) fire for ever, even though he be of any of the ranks of the Prophets, [we should keep in mind that no Prophet of Allah is in himself inferior to any other: and all are great personalities. But they are divided into different ranks, for, Allah says: "These are the Messengers, We have preferred some of them before others" (2:254)] or according to the classification of the Mirza, a *zilli* or *buruzi* Prophet. If any Prophet was at all to appear after our Prophet it would look strange that the Holy Qur'an invites people to obedience of those in authority (among the ordinary Muslims) but does not stress the obedience of any Prophet to come.

There is an apt parable to explain this. A blind man is continuously proceeding towards a well, and it is well-nigh that his next step would be the last step that he should tread in life, but there is a small ant creeping on his body ready to bite him. A kindly friend and well-wisher of his watches the ant and repeatedly cautions him to remove the ant from his body, but does not warn him of the imminent danger of falling into the jaws of death. Would you consider such an outwardly kind well-wisher a real friend of the blind man?

Those who still persist in the notion of the appearance of a Prophet in this *Ummah* - be he a *zilli or buruzi* - they in fact are guilty of the worst type of *tahrif* (perversion, and twisting the meaning). These people are the open enemies of Islam and Muslims.

O Muslims, would you like to see the nations of the world rise up and ridicule Islam and hold up the Qur'an to derision saying: This is the book which claims to be a true direction and a guarantee of salvation, but - Allah forbid - it is such an absurd book that it neglects the most vital problems and dwells at length on trifling matters. It engages the attention of the people in petty things and does not warn them of the greatest dangers.

This verse provides an irrefutable argument to prove the discontinuity of Prophethood endued with a *Shari'ah.* This further goes to prove that there shall never come after our Prophet any Prophet, *zilli,* or *buruzi,* or of any other type to this *Ummah.* Let those who have eyes see, and let those who have ears listen!

The Twenty-First Verse

"And those whoso shall obey Allah and His Messenger, He shall lead him into gardens beneath which rivers flow: but whoso shall turn back, He will chastise him with a grievous chastisement. (48:17).

This verse and many more of this category shall be available in the Qur'an to express that generations after generations of this *Ummah* shall have their salvation and guarantee of entry into Paradise only and only through the belief in our Prophet and obedience unto him. This *Ummah* is not required to show faith and to believe in any Prophet, whosoever he be, other than those Prophets who have appeared and lived in ages before our Prophet. This is a clear declaration of the Finality of the Prophethood and an undeniable proof.

This is a terse expression. If it is properly explained and amplified it would mean that those who should obey the Prophet and adhere to his practice shall without any further condition, be granted high ranks in Paradise.

The Holy Qur'an is undoubtedly infallible, and shall never be abrogated by any other Divine Book, and the *Shari'ah* contained therein shall remain in force till the Last Day (as this is an indisputably universal fact). [The Mirza and his followers abrogate several of the precepts of the Qur'an both by their actions and by their statements, yet they believe, or at least claim only verbally, that no word, letter or dot of the Qur'an can be abrogated]. Therefore this Promise shall remain fulfilled till the Last Day for all generations to come.

If there should come a Prophet after our Prophet, even though, according to the Mirza, a Prophet by way of *Buruz*, there shall be two alternatives: Either the Holy Qur'an should fulfil the Promise and guarantee to those who believe in our Prophet and who obey his commands and adhere to his practice, unconditional entry into Paradise and secure for them their salvation; Or, it should decline to help those who had sacrificed their lives for its preservation (from *tahrif)* and declare that it is not for the Qur'an and its Promise of salvation. In other words the Qur'an should forsake the true believers and ask them to leave it alone and catch hold of the new Prophet for salvation.

But every Muslim knows for certain that the first of the alternatives is evidently not valid. For, if the Qur'an does not make the obedience of this new Prophet obligatory on this *Ummah* and does not oblige them to adhere to his practice, one should ask why this new Prophet was to be sent to the world, and for what need, while the *Ummah* was by no means obliged to believe in the new Prophet and to follow him and obey him? On the other hand it would be considered a great trial for the new Prophet. He invites people to his obedience while the people have already been informed that they are not required to obey the new Prophet, for without all this, they are perfectly entitled to enter Paradise.

Again this state of affairs is inconsistent with the statutes of the Qur'an, and the consensus of the *Ummah.* We have discussed this point at good length in the foregoing pages that all those people who do not care to believe in any single one of the Prophets, though they may have full belief in other Prophets: "These are really unbelievers." (4:150).

Anyhow the *Shari'ah,* as contained in the Qur'an, cannot require of the people to ignore any of the Prophets sent to this world, and ignore to obey him, while obedience to the Prophet is the most important of the duties of the believers for salvation.

When this first alternative is proved false, the second alternative automatically becomes established. In other words, when it is firmly established that there shall not come any Prophet after the Prophet Muhammad sallallahu alayhi wasallam (although according to the Mirza he may be a *buruzi* Prophet), the Qur'an shall not be able to fulfil its promise after when such a *(buruzi)* Prophet should appear after our Prophet that those who continue obeying our Prophet shall be unconditionally permitted to enter Paradise. Or, it would be essential for the true believers to believe in the new Prophet and to obey him for the purpose of attaining salvation. This would mean that all the verses of the

Qur'an would stand abrogated. This state of affairs would not only be inconsistent with the unanimously accepted doctrines of the Islamic *Ummah,* but also inconsistent with the indisputable tenets of the Mirza'is. It will present a strange situation. For according to the agreed opinion of the scholars of Islam, Promise (of Allah) is never to be considered abrogated. For the "*Sunnah* of Allah is never to witness any change." Otherwise there would be no difference in breach of Promise and *Naskh* (Abrogation). This is why the Promises mentioned in the former Divine Scriptures though the scriptures have been superseded, are not abrogated.

A Novel Story: Once the Mirza made a prophecy (foretelling) and claimed that Allah the Exalted had promised that the prophecy would come true. Later when Allah exposed the calumny of the Mirza and his false ascription to Him by disallowing his prophecy to come true, people gathered round the Mirza and asked him what had happened to his *Wahy* and the Promise of Allah with him. He replied: O silly people, you don't know that in divine promises there are always some hidden and mysterious considerations; and sometimes the promises are not fulfilled, but people might think that the promise has been broken.

This was one of the most ridiculous incidents in the life of the Mirza. When the Prophethood of the Mirza is based on such absurdities, it is well-nigh possible that he may ascribe a lot of false statements to Allah and may proclaim that the Muslims are likely to be allowed to enter Paradise on account of their sincere obedience unto the Prophet provided they should at the same time obey the Mirza (Ghulam Ahmad) - and he may finally declare that this condition is also hidden in the promise. Though there has been much decline in the acquisition of religious knowledge, but people are still not so blind and are not so stupid as to be taken away by such silly and absurd *tahrifs* (perversions and false interpretations).

Everybody can know that if such hidden conditions are to be accepted in the promises, they would be tantamount to false promises and telling white lies. For, it would be a convenient excuse or every liar and everyone who should not like to keep the promise. He would say that there was some hidden wisdom or some mysterious purpose underlying this promise, and this was not expressed beforehand.

If a man promises today to make a payment of some money to a certain person the next morning. The next day when that person demands the fulfilment of the promise he replies: The underlying condition behind the fulfilment of the promise is that you should give me the possession of

your house so that the payment can be made to you. Would any reasonable person ever consider such a man truthful and reliable?

Or let us take another example. If a person states at 12 o'clock noon that the sun has not yet risen. When people should imprecate or censure him, he replies: There was a condition hidden in my statement, that the sun rose at ten in the evening. Would such a man be considered truthful after having spoken such ludicrous things?

I should say that if the promises and other statements should be based on such hidden and mysterious conditions, and still be considered truths, no false and treacherous speech or promise would ever be called a lie. Rather the word 'lie' would become a meaningless voice. Every liar and everyone who makes it a habit to break the promise, will attain success through the strategy invented by the Mirza.

No wonder that liars also make a paradise of their own by employing the contrivances of the Mirza! Just like the truthful people who benefit from the truthfulness of the truthful.

Unfortunately we have digressed. Let us come back to the original topic and let us produce a few more Qur'anic verses for the benefit of the learned readers.

The Twenty-Second Verse

"Whoever obeys the Messenger, obeys Allah, and whoever turns back (We don't care). We have not sent you to be a Keeper over them." (4:82).

In this verse Allah the Exalted has declared that obedience unto the Messenger is in fact obedience unto Allah. If any Prophet was ever to come after our Prophet no person could be called a true obedient servant of Allah unless he would have obeyed the new Prophet, as already mentioned above.

The Twenty-Third Verse

"Whoever obeys Allah and the Messenger, they shall be with those unto whom Allah has been gracious, of the Prophets, the sincere the martyrs and the righteous; and those are the most excellent company." (4:71).

In this verse the true believers have been promised high ranks in Paradise and nearness unto Allah only and only on the condition of obedience unto

our Prophet which is a clear proof that no Prophet shall come after our Prophet otherwise the nearness unto Allah should have been associated with the obedience unto this new Prophet.

A queer reasoning: This verse openly declares that our Prophet is the Last of the Prophets. But strangely enough the Mirza has relied on this very verse in support of his own claim to Prophethood. The method of reasoning adopted by the Mirza is no less ridiculous. He asserts that the Muslims pray in the five-time stipulated prayers: “Direct us in the Straight Way, in the way of those to whom You have been gracious.” (1:5). This prayer (contained in the verse) means that they are the Prophets, the sincere and the martyrs. (4:7 1). By combining the two verses together it would mean: O Allah direct us in the path of the Prophets, the sincere and the martyrs. And obviously Allah answers the prayers of the Muslims, and consequentially He directs them in the path of the Prophets, the sincere and the martyrs. This leads us to the conclusion that the Muslims become the Prophets, the sincere and the martyrs. Therefore it is not incompatible that someone should appear as a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

What a logic! It would mean - as a corollary - that one who treads in the path of anyone else becomes that very person. One who should tread in the path of the Prophets becomes a Prophet, and one who treads in the path of the sincere becomes one of the sincere, and similarly one who treads in the path of a martyr becomes a martyr.

I would like to add a short comment here. According to the Mirza, anyone who treads in the path of a Collector (Revenue Officer) becomes a Collector, and one who treads the path of a Viceroy becomes a Viceroy, and one who treads the path of a King becomes a King. If we should ponder over this logic a little more we can deduce another corollary, that one who should keep on treading these paths shall, one day, become Allah himself, for, Allah mentions: “to the Path of the Mighty the Glorious.” (14:1, 34:6).

Thus according to the rule suggested by the Mirza, one who treads in the Path of Allah the Exalted shall become Allah - We fly for refuge unto Allah!

The Twenty-Fourth Verse

“O ye who believe (in the former Prophets), fear Allah, and believe in his Messenger (i.e., Muhammad sallallahu alayhi wasallam). He will give you

two portions of his mercy, and He will ordain you a light wherein you may walk, and He will forgive you. For, Allah is always forgiving and merciful." (57:28).

In this verse again, to believe in the previous Prophets and also to believe particularly in our Prophet is the real source of salvation, and forgiveness is promised till the Day of Resurrection. If any Prophet - endued with a *Shari'ah* or without it, or as the Mirza describes, any *zilli* or *buruzi* Prophet were ever to come after our Prophet it would have essentially been mentioned as a source of salvation. The promise of Allah in the above-quoted verse to the effect that He will unconditionally forgive the true believers, further emphasises that there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

The Twenty-Fifth Verse

"O believers, believe in Allah and in His Messenger and the Book which He has caused to descend unto His Messenger, and the Book which he has formerly sent down." *(4:135).*

This verse also collaborates the same subject, but with more clarity. Here the true believers are ordained only to believe in the Prophet and in no other Prophet. If any Prophet was to come after our Prophet it should have been mentioned in this infallible unabrogated and eternal Book. Allah has also commanded in the verse to believe in the earlier Divine Scriptures and in the *Wahy* (revelation) that has been sent to the Prophet and in no other *Wahy* to be sent to any *zilli* Prophet.

The Twenty-Sixth Verse

"The Messenger believes in that which has been sent down unto him from his Lord. And the true believers, everyone of them believes in Allah, the Angels and His scriptures and His Messengers. We make no distinction at all between His Messengers." (2:285).

This verse affords a proof of the Finality of Prophethood in two ways: Firstly, that the true believers are required to believe in the *Wahy* which was sent to the Prophet and in the *Wahy* sent unto the previous Prophets. If the *Wahy* was to continue even after our Prophet Allah should have ordained that here too. Secondly, this verse further proves that Allah has not made any distinction between the Messengers. Allah says that the true believers should believe equally in all the Prophets that come prior to the

Prophet. If any Prophet - and according to the Mirza a *buruzi* Prophet - was ever to come after our Prophet, he must have been mentioned in the Holy Qur'an for the guidance of the believers.

The Twenty-Seventh Verse

"And believe in (the revelation) which I have sent down, confirming that which is with you." (2:38).

In this verse the people of the Book (Jews) are addressed and they are informed that this *Wahy* (i.e., the Qur'an) confirms the former scriptures - *Torah* and the *Injil.* You should believe in this Book. This verse again contains no reference to any would-be *Wahy*.

The Twenty-Eighth Verse

"Say: We believe in Allah and that which has been sent down unto us, and that which was sent down unto Abraham, Ishmael, Isaac and Jacob and the tribes, and that which was delivered to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them; and to Him are we resigned." (3:78).

This verse stresses that to believe in all the Prophets and in the revelations sent unto them is incumbent on all believers. Again by saying "We make no distinction between any of them", an emphasis has been laid on the precept. On the other hand it has also been made incumbent to believe in the revelation *(Wahy)* sent down on our Prophet and it is not considered necessary to believe in any fresh *Wahy*. This clearly declares that no *Wahy* shall be sent down after our Prophet. Otherwise it would have been necessary to mention it.

There are two words in this verse which call for special attention - 'that which was delivered' (in the passive past tense), and 'the Prophets' with a *lam* of *Istighraq* (comprehension). They indicate that all of the Prophets who were to be given or delivered the Divine Books and Scriptures have been delivered. And now no new Prophetic *Wahy* (revelation) shall ever be sent down.

The Twenty-Ninth Verse

"Have you not observed those who pretend they believe in what has been revealed unto you, and what has been revealed before you?" (4:63).

In this verse also the belief in the Prophet and in the former Prophets has been mentioned. No *Wahy* after them is mentioned anywhere here. The word 'before you' stresses that no new *Wahy* is to be sent down.

The Thirtieth Verse

"And as to those who believe, and work righteousness, and believe in (the revelation) which has been sent down unto Muhammad," for it is the truth from their Lord, He will expatiate their evil deeds from them and will dispose their heart aright." (47:2).

In this verse we find a promise mentioned in clear words that whoever shall believe in the *Wahy* (revelation) delivered unto our Prophet will be forgiven. There is no condition whatsoever attached to this promise especially to the effect that it is necessary also to believe in some other (future) Prophet. This is an obvious proof that no new Prophet shall come after our Prophet. Otherwise the verse ought to have been abrogated by another verse.

The Thirty-First Verse

"O men, now is the Messenger come unto you with truth from your Lord; believe therefore. (It will be) better for you." (4:163).

In this verse all mankind is addressed, and the universal Prophethood is referred to, indicating that this is going to be the Finality of Prophethood. Again it is stressed that it is only and only to believe in the Prophet which would be a source of salvation for all man. This means that there shall not come any Prophet after our Prophet and it shall not be essential to believe in such a (false) Prophet.

The Thirty-Second Verse

"O men, now is an evident proof come unto you from your Lord. And We have sent down unto you a manifest light. They who believe in Allah and firmly adhere to him. He will lead them into mercy from Him and abundance." (4:174).

This verse also proves the Finality of Prophethood in two ways. Firstly, that it proves the universality of the Message of our Prophet and makes it incumbent for all mankind to all generations till the Day of Resurrection

to believe in him. In other words the glorious light of Prophethood of our Prophet shall continue flashing and radiating till the Day of Resurrection - and there shall be no need of any other tiny candle of Prophethood.

Secondly, this verse again holds out a promise to mankind - a promise of salvation and a promise of bliss and graces or Paradise, if one should believe in the Holy Qur'an and in the Prophet. This necessitates that there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

The Thirty-Third Verse

"Now is a light and a Perspicuous Book (of Revelations) come unto you from Allah. Thereby will Allah direct him who shall follow his Good Pleasure into the Paths of Peace." (5:18).

This verse, like all the previously quoted verses, openly declares that there shall not come a new Prophet or a new revelation *(Wahy),* and that it is absolutely sufficient to believe in the Prophet and in the Qur'an for true direction and for easy entry into Paradise. This verse expressly states that the Prophethood of any complexion is discontinued forever.

The Thirty-Fourth Verse

"And I will write down (good) unto those who shall fear (me) and give poor due *(zakat),* and who shall believe in Our Signs; who shall follow the Messengers, the unlettered Prophet, whom they shall find written down with them in the *Torah* and the *Injil." (7:156).*

Like the previously-quoted verses, this verse holds out a promise of forgiveness and entry into Paradise only in believing in the Prophet to the exclusion of any new, future Prophet to come after him. If any new Prophet - or as the Mirza says, a *buruzi* Prophet - should ever appear after our Prophet the promise of the Holy Qur'an shall not come true in this case.

The Thirty-Fifth Verse

"And those who believe in him, and honour him and assist him, and follow the light which has been sent down with him, they shall be happy." (7:156).

This verse also proves the discontinuity of Prophethood after our Prophet and that whoever believes in our Prophet and does not believe in any new Prophet after him shall enter bliss and happiness.

The Thirty-Sixth Verse

"Believe therefore in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His Word. And follow him that you may be rightly directed." (7:158).

This verse is similarly a proof of the Finality of Prophethood.

The Thirty-Seventh Verse

"O true believers, obey Allah and His Messenger..." (8:20).

Like the previously-quoted verses, this verse also affords a clear proof of *Khatm-i-Nubuwwat.*

The Thirty-Eighth Verse

"O true believers, answer Allah and His Messenger when he invites you unto that which gives you life." (8:24).

This verse is also a clear proof of the *Khatm-i-Nubuwwat.*

The Thirty-Ninth Verse

"And obey Allah and His Messenger, and be not refractory, lest you be discouraged, and your success depart from you." (8:48).

This verse is a definite proof of the discontinuity of Prophethood of any sort.

The Fortieth Verse

"O Prophet, Allah is your Support, and such of the true believers who follow you." (8:64).

In this verse again the only source of salvation is the adherence to the practice of our Prophet. This is a manifest proof of the Finality of Prophethood.

The Forty-First Verse

"And they obey Allah and His Messenger; unto these will Allah be Merciful; for, He is Mighty (and) Wise." (9:72).

This verse is congruent in meaning and purport to the previously-quoted verse.

The Forty-Second Verse

"Wherefore believe in Allah and His Messenger, and the Light which We have sent down: For, Allah is Well- Acquainted with that which you do." (64:8).

In this verse also nothing of the belief in any (new) Prophet after our Prophet has been made a means of salvation. Rather belief in the Prophet and in the Holy Qur'an has been described sufficient for salvation.

The Forty-Third Verse

"O true believers, shall I show you a merchandise which will deliver you from a painful torment (in the Hereafter)? (It is that you) believe in Allah and His Messenger, and defend Allah's true religion with your substance and property and in your own persons. This will be better for you if you knew it." (61:10).

In this verse the believers have been taught a profitable trade, which is again to believe in Allah and His Messenger Muhammad sallallahu alayhi wasallam and this belief is a guarantee to success and salvation. The guarantee is free of any condition or restriction of further belief in a *buruzi, zilli* or any other type of Prophet. If the continuity of commissioning the Prophets even after our Prophet be taken as a truth or reality, the promise held out in this verse would not be fulfilled without believing in the (new) Prophet.

The Forty-Fourth Verse

"Believe in Allah and His Messenger and lay out (in alms) a part of the wealth whereof Allah has made you inheritors. For, unto such of you as believe and bestow alms, shall be given a great reward." (57:7).

This verse is similar to the previous verses in its meaning and in its being a proof of the *Khatm-i-Nubuwwat.* For in the promise of a great reward no condition of believing in a new Prophet is associated with the belief in our Prophet, may that new Prophet be endued with a *Shari'ah* or not, or may he be *zilli, buruzi* or of any other type.

The Forty-Fifth Verse

"(It is) He Who has raised up amidst the unlettered (Arabs) a Messenger from among themselves, to rehearse His Signs unto them, and to purify them and to teach them the Book and wisdom; **whereas before they were certainly in manifest error; and others of them have not yet attained unto them,…** For He is Mighty and Wise." (62:2).

Attention is invited to the bold text in the translation. This clearly tells that Muhammad sallallahu alayhi wasallam was the Prophet and Messenger not only for the people of his days but also for all the peoples and all the generations to come.

The great exegesist Ibn Kathir quotes a *hadith* narrated by al-Bukhari from Abu Hurairah: "This *hadith* is evidently a proof of this *Surah* (Chapter entitled al-Jumu'a) having been revealed in Madinah. This also indicates that our Prophet had been sent as the Prophet and the Messenger for all mankind of all ages to come, for, the words of this *Surah* have been interpreted as: *wa akhirina minhum* (:and others of them) people of Persia. That is why the Prophet sent epistles to Persia and the Roman Empire and others of the nations inviting them to Allah the Grand, the Majestic, and inviting them to follow what the Qur'an has brought. Mujahid and several other *Mufassirun* have interpreted this phrase (Wa *akhirina minhum)* as the non-Arabs who believed in Muhammad sallallahu alayhi wasallam.

Again the Imam Ibn Kathir quotes a *hadith* narrated by Ibn Abi Hatim from Sahl ibn Sa'd al-Sa'idi who reports the Prophet to have said explaining this verse: "Indeed there shall come from my *Ummah* generations after generations, both men and women, who will enter Paradise without undergoing reckoning. Then the Prophet recited this verse: '(and others of them have not yet attained unto them)', i.e., all the rest of the *Ummah* of Muhammad sallallahu alayhi wasallam yet to come." (Ibn Kathir, Vol. 9, p.349).

From the said verse it is definitely proved that the scope of his Prophethood is very vast and comprises all the nations and generations to

come till the Day of Resurrection. Hence no new Prophet would at all be needed after our Prophet.

The Forty-Sixth Verse

"Say: This is my way. I invite you unto Allah by an evident demonstration; both I and he who follows me." (12:108).

Special attention is invited to the words: 'I and he who follows me.' It is clear from this that one who is inviting (the people) unto Allah and the Truth by an evident demonstration is none but the Prophet and those are the Companions and the great scholars of the *Ummah* who adhere to the *Sunnah* and practice of the Prophet.

Ibn 'Abbas explains the words: ('he who follows me') in these words: "That is, the Companions of Muhammad sallallahu alayhi wasallam who were on the right path in the best manner." *(Ma'alim al-tanzil).*

If any other new Prophet were to come to this world, he would also have been one inviting (the people) unto Allah and the truth by an evident demonstration. But it would rather have been more proper that such a Prophet or such Prophets should have been mentioned prior to the mention of the Prophet, for if they were required to come after the Prophet then the Companions (of the Prophet) and other great scholars of Islam should also have been mentioned in their respective order. But when the Holy Qur'an mentions only the Companions and the scholars of the *Ummah* after mentioning the Prophet it proves that no new Prophet was at all to come after him.

The Forty-Seventh Verse

"But those among them who are well grounded in knowledge, and the faithful, who believe in that which has been sent down unto you, and that which has been sent down (unto other Prophets) before you." (4:160).

The Forty-Eighth Verse

"The saying of the true believers, when they are summoned before Allah and His Messenger, that He may judge between them, is no other than what they say: 'We have heard, and we do obey'. And these are those who shall prosper." (24:50).

The Forty-Ninth Verse

"Whoever shall obey Allah and His Messenger, and shall fear Allah, and shall be devout unto Him; these shall enjoy great success." (24:51).

The Fiftieth Verse

"Say: Obey Allah, and obey His Messenger..." (24:53).

The Fifty-First Verse

"And if you obey him, you shall be directed." (24:53).

The Fifty-Second Verse

"Observe prayer, and give the poor-due, and obey the Messenger, that you may obtain mercy." (24:55).

The Fifty-Third Verse

"Verily they alone are true believers who believe in Allah and His Messenger." (24:62).

The Fifty-Fourth Verse

"But you shall preach (with effect) unto him only who follows the admonition (of the Qur'an), and fears the Merciful in secret. Wherefore bear good tidings unto him, of mercy and an honourable reward." (36:10).

The Fifty-Fifth Verse

"Verily only they are true believers who believe in Allah and in His Messenger." (24:62).

The Fifty-Sixth Verse

"And whoever shall obey Allah and His Messenger shall enjoy great success." (33:71).

In all these verse it has been stressed that belief in the *Wahy* (revelation) sent down to the Messenger and in the *Wahy* sent down unto the Prophets prior to him is sufficient (for guidance, salvation and all other purposes)

for all the nations of all the generations to come till the Day of Resurrection. Thus the promise of forgiveness and grant of Paradise rests on the adherence to the practice of the Last of the Prophets. It is obvious that the Promise held out in the Qur'an is never to be abrogated, but will stand intact till the Day of Resurrection. If the *Wahy* of Prophethood is to continue in this world, shall any man deserve entry into Paradise without believing in this new *Wahy?* If not, how would the Promises held out in the Qur'an ever be fulfilled?

The Fifty-Seventh Verse

"And (remember) when We accepted their covenant from the Prophets, and from you, and from Noah, and Abraham, and Moses and 'Isa the son of Mary." (33:7).

Here in this verse the blessed name of the Prophet is mentioned before those of all other Prophets. Why? The Prophet himself explains this: "It is related on the authority of Abu Hurairah regarding the Qur'anic verse (33:7) that the Prophet once commented: 'I am the first of all the Prophets in creation, and also the last of them in respect of being commissioned. Therefore my name was mentioned before theirs'." (Ibn Kathir, Vol. 8, p.48).

We gather from this that this verse also contains a cogent proof of his being the First of all the Prophets and also the Last of them.

The Fifty-Eighth Verse

"Follow that which has been sent down unto you from your Lord, and follow no guides besides Him." (7:2).

This verse stresses the incumbency of following this *Wahy* (revelation) for all mankind which revelation has been sent down unto the Prophet. It further declares that one is not obliged to follow any other *Wahy* than this.

Now the readers may judge for themselves if at all any other *Wahy* was still to be waited for. Allah admonishes the people not to follow any other guide besides Allah. When the whole of mankind has been prevented from following a guide other than Allah and the Messenger then what is the use of sending a new Prophet?

The Fifty-Ninth Verse

"We have formerly destroyed the generations who were before you, when they had acted unjustly, and Our Messengers had come unto them with evident (miracles) and they would not believe. Thus we do not reward the wicked people. Afterwards did We cause you to succeed them in the earth, that We might see how you would act." (10: 14-15).

This verse explains how the early and former nations were destroyed on account of their polytheistic activities. Then it is explained that Muhammad sallallahu alayhi wasallam and his *Ummah* have been caused to succeed all the former nations. It clearly shows that this *Ummah* is the last of the *Ummahs,* and therefore no new Prophet would ever come in the world, nor would any other *Ummah* succeed this *Ummah Islamia.* It is probably only on this account that Allah the Exalted has enumerated several of His favours on the children of Israel in many places in the Qur'an, for example:

"Call to mind [the favour of Allah] towards you, since he has appointed Prophets among you." (5:23).

But the 'best of the nations' (this *Ummah)* has nowhere been mentioned in this manner. They have always been mentioned as 'He (or We) made you successors *(Khala'if al-ard)* in the land.' (6:165; 10:15; 35:37). This throws light on the fact that this *Ummah* will be the last of the nations, and after the appearance of our Prophet as the greatest luminary of Divine Guidance, no new star (i.e., new Prophet) was to be required to guide the *Ummah.*

Let this be also kept in mind that this *Ummah* is not inferior to any other former nations in any respect. If the Prophethood is closed on the next generations of this *Ummah* (as also on all other nations), the *kamalat-i-Nubuwwat* (:perfections of the Prophethood) are still to be available to the great personalities of this *Ummah.* This is amply borne out by the Qur'anic verses and a number *of ahadith.* But the office of Prophethood shall never be conferred on any man after our Prophet, for it is tantamount to diminishing the glory of the Prophet.

The *Musnad* of Abu Dawud al-Tayalisi quotes a lengthy *hadith* from 'Abdullah ibn 'Abbas (Allah be pleased with him) which we shall discuss in Part II of this work. We only quote a few relevant lines from it:

"(On the Day of Resurrection) all of the former nations would proclaim (as wonder): This *Ummah* is well-nigh going to become Prophets all of them." (*Musnad* of al-Tayalisi, p.354).

Allah has also informed that every nation has been succeeding the former nations. Allah has described the shortcomings of the previous nations. Such as: "Call to mind how He has appointed you successors unto the people of Noah." (7:67), and again: "And also call to mind how He has appointed you successors unto (the tribe of) 'Ad." (7:72).

Here in these verses one nation is appointed successors of the other, like the people of Noah or the tribe of 'Ad. But this *Ummah* (the followers of Muhammad sallallahu alayhi wasallam) is the best of all the nations. The *Ummah* is not going to be successors of any one nation or community, but is going to succeed in the whole land (earth). Thus we find in clear words that this *Ummah* shall succeed all the nations of the world: and no other nation of the world shall succeed this *Ummah.*

The Sixtieth Verse

"It is He Who has appointed you to succeed your predecessors in the earth, and has raised some of you above others by many degrees." (6:165).

The Sixty-First Verse

"It is He Who has made you to succeed in the earth." (35:37).

These two verses like the previous verse, declare this *Ummah* as the successors of all former nations of the world, and is also declared the Last of the *Ummahs.* We have already discussed this point at some length. Let us also examine the *Tafsir Khazin,* (Vol. 2, p.71), in this regard: "It means that it is only Allah who has made the *Ummah* of Muhammad sallallahu alayhi wasallam to succeed other nations in the earth. For, Allah has destroyed all the previous nations and has made you (i.e., this *Ummah)* their successors and inheritors of the earth after them, so that you may populate the earth after them. **This is so because Muhammad sallallahu alayhi wasallam is the Last of all the Prophets and his *Ummah* is the last of all the nations.**"

The bold text of the above translation is worthy of notice. This proves our assertion. We may also refer to the *Tafsir Madarik* of al-Nasafi: "Because

Muhammad' is the Last of the Prophets, and on that account his *Ummah* is to succeed all the nations (of the world)." *(Madarik).*

The Sixty-Second Verse

"The Hour (of Judgement) approaches, and the moon has been split asunder." (54:1). (This is a miracle of the Prophet).

This verse alludes to the Day of Judgement approaching near, and also indicates that there shall not come any Prophet after the Prophet Muhammad sallallahu alayhi wasallam between this time and the Last Hour. The Prophet has himself clarified this point in a *hadith* related on the authority of Abu Hazim Salama ibn Dinar (Allah be pleased with him): He says: "I heard the Messenger of Allah say: 'I was commissioned and so shall the (Last) Hour be (commanded to) occur in this manner'. Then he pointed it by showing his index finger and the middle finger - (i.e., joined together)." (Muslim and al-Bukhari).

Three of the *ahadith* on the same topic have been related by the Imam Ahmad in his *Musnad* on the authority of Sahl ibn Sa'd, Anas and Wahb al-Suwa'i (Allah be pleased with them). These have been quoted by Ibn Kathir in his *Tafsir* (Vol. 9, p340).

A *hadith* of the same subject-matter has also been quoted on the authority of Ibn Zumail (Allah be pleased with him): It is indicated therein that the approach of the Last Hour and the period of our Prophet are so close to each other as are the two fingers, and that there shall not come any Prophet during the period between the days of the Prophet and the Last Hour.

In this very *hadith,* Abu Zumail (Allah be pleased with him) is reported to have described his long dream in the presence of the Prophet who interpreted the dream. It is not relevant to describe the whole of the dream and its interpretation given by the Prophet. We should quote here only two of the sentences which are really pertinent to the subject under discussion. Abu Zumail saw, among other things, in the dream, that there is a she-camel being driven by the Prophet. The Prophet interpreted it as follows: "As regards the she-camel that you saw in the dream and you saw me driving it signifies the (Last) Hour that shall (after all) overtake us. And that there shall not come any Prophet after me, nor any *Ummah* after my *Ummah.*" (Related by al-Baihaqi in the *Dala'il al-Nubuwwa,* as mentioned by Ibn Kathir, Vol. 9, p.369).

The Sixty-Third Verse

"The (time of giving up) their account draws nigh unto the people; while they are sunk in negligence, turning aside (from the consideration thereof)." (2 1:1).

The Sixty-Fourth Verse

"The decree of Allah shall surely come (to be executed), wherefore do not hasten it." (16:1).

The doctors of *Tafsir* have generally interpreted the words 'decree of Allah' as the Last Hour. It has already been pointed out that this alludes to the approach of the Day of Judgement, and that there shall not come any Prophet after the Prophet Muhammad sallallahu alayhi wasallam and before the Day of Resurrection.

The Sixty-Fifth Verse

"In this manner Allah the Mighty the Wise reveals His Message unto you and (in the like manner did He reveal it) unto the (Prophets) who were before you." (42:1).

The Qur'an has described this problem in many of the verses and has decided it once and for all. We have given details under the Verses No. 3 to No. 7, earlier. Therefore we would like to draw the attention of the esteemed readers to the fact that it cannot be doubted and it cannot be denied that all of the Prophets and Messengers of Allah the Glorious are most honourable. To talk of them and their teaching brings bliss and blessings: and the future generations find admonition and wisdom at every step. Therefore one should study the events and their endeavours with great care. They are always useful and beneficial to the people, as the Qur'an explains it.

Now we have to carefully examine whether Prophethood and Messenger-hood is to continue even after our Prophet and whether *Wahy* of Prophethood has yet to be sent down. If it be so, this *Ummah,* like many of the former *Ummahs,* shall divide their Prophets into two groups - viz., a group of the Prophets who have lived prior to the Prophet Muhammad sallallahu alayhi wasallam, and another group of the Prophets who are to come after the Prophet. In this case it was proper that the Qur'an should

have mentioned both of these groups of the Prophets, and should have described their characteristics and features. The previous scriptures (the *Torah* and the *Injil)* are full of such descriptions. If on the one hand, the former Prophets and their sublime works have been mentioned in order to administer admonition to this *Ummah,* and on the other hand, the future Prophets have been described with their signs, habits, events and their culture and civilisation, their home-land and their *Shari'ah* and the distinguishing features of their *Shari'ah,* so that the people should have no difficulty in recognising every new Prophet. The Qur'an clearly says that the people should recognise their promised Prophet so easily as they would know their own children. Allah says: "(They to whom We have given the scripture) know (Our Messengers), even as they know their own children." (2:141).

These scriptures not only foretold the coming of the promised Prophet or Messenger but also advised the people to believe in him and follow him.

If Prophets were still to come after the Prophet Muhammad sallallahu alayhi wasallam and if *Wahy* (Divine Messages) were yet to be revealed, it should of necessity have been mentioned in the Qur'an, as it has described with details the former Prophets. It should have given the names of the would-be Prophets, their external form and bearing, their habits and morals. It should have also described such of the salient features of the would-be Prophets that this *Ummah* should easily have known them,

If one should ponder a bit deeply on the problem he would certainly come to the conclusion that the detailed description of the external form and bearing of the would-be Prophets was more important and necessary than that of the Prophets of the past. For, one should have cursory belief in the former Prophets, and one is not essentially required to know each and every detail of every one of those Prophets. One should have acquaintance with their teachings. The Qur'an says: "(The histories of some) of them have We related unto you, and (the stories of others) of them We have not related unto you." (40:78).

This indicates that names and events of many of the former Prophets have not been related to the Prophet not to talk of their *Ummahs.*

In short, it is enough to believe in the former Prophets only summarily. One should believe in this much that Allah the Exalted has sent many Prophets, and all of them with truth. It is not within the scope of *iman* (faith) to investigate into the minor details about their habits, form and bearing. But on the other hand we may collect as many details about the

coming Prophets as possible so that we do not encounter any doubts and uncertainties in knowing the coming Prophet(s), for, the salvation depends on believing in them and on following their instructions and commands. Mere belief in the former Prophets is not sufficient to guarantee salvation and entry into Paradise.

Now the readers may assess for themselves whether or not it is essential to have the stories of all the former Prophets repeated with details in the Qur'an; or should the future Prophets be described in detail and with their salient features, form and bearing? We may now examine the distinct and manifest verses of the Qur'an and judge for ourselves as to how much attention has been paid to the description of the former Prophets, and to what extent an endeavour has been made to describe the Prophets yet to come, and to inform the *Ummah* of the circumstances and conditions in which they would be required to appear.

We can say with absolute confidence that there is not a single verse in all of the thirty Parts of the Qur'an, which verse should indicate the name, or form and bearing of the Prophet to come after the Prophet Muhammad sallallahu alayhi wasallam. It is also not hinted at anywhere in the Qur'an that the would-be Prophet would appear in such-and-such land. To be very precise, we should say there is not the slightest allusion to the coming of any Prophet after our Prophet.

On the other hand we find the names of the former Prophets and Messengers, time and again, with innumerable details of their Mission. These stories are repeatedly related with different details in different contexts. For instance, the story of Moses is to found related in almost every part of the Qur'an, sometimes with a brief note and sometimes with pertinent details.

This Grand piece of Revelation, which claims to be the final source of direction and true guidance for those who care to receive Divine instruction, does not warn mankind of the probable coming of a Prophet after our Prophet. While it would have been as necessary and obligatory for the *Ummah* as ever in the past, to know the signs and symptoms of the approach of a new Prophet, so as to know him and to believe on him and also to follow him. For there should lie the salvation of the *Ummah.* But unfortunately for the Qadianis there is no hint to this effect in the whole of the Qur'an. But stories of the former Prophets, their names, their home-lands, their cultures and civilisations have been described repeatedly in the Qur'an. It was not incumbent on the *Ummah* to study intensively the stories of the previous Prophets. It was not an essential part of the faith.

To simply believe collectively in all the former Prophets, without naming them individually, was enough.

Again it has been required of the *Ummah* to believe in the revelations sent down unto the Prophet and Messenger Muhammad sallallahu alayhi wasallam and also in the *Wahy* (revelations) sent down unto the former Prophets and Messengers. This indicates that the *Wahy* (Revelation) was associated only with the days of our Prophet and the period before him. That is, there shall not come after our Prophet any new Prophet, and the *Wahy* (Revelation) is no more to be sent down unto anyone in the world.

The same idea has been reiterated in one of the foregoing verses namely: "Thus does the Mighty, the Wise Allah reveal (His Message) unto you (O Prophet Muhammad sallallahu alayhi wasallam) and likewise did He reveal it) unto other Prophets before you." (42:1) This clearly says that *Wahy* (Revelation) is to be sent down unto the Previous Prophets - before him.

This is worthy of special notice that if the *Wahy* (Revelation) was at all to continue after our Prophet it ought to have been distinctly mentioned and the *Ummah* (of the Prophet) ought to have been cautioned to look out for the appearance of the new Prophet and to believe on him and to follow him. If this were not so, there was no point in mentioning other Prophets before him in particular.

Therefore it can be stated with confidence that the Divine *Wahy* (Revelation) mentioned in the Qur'an is particularly associated with *ilaika* (sent unto you i.e., to the Prophet Muhammad sallallahu alayhi wasallam) and with *min qablika* (sent to Prophets before you) or *min qablu* (before this time of the Prophet). And this is an evident and manifest proof that no Divine *Wahy* (Revelation) is to be sent down unto anyone after our Prophet and hence no new Prophet is to be raised after him.

There is another point to be kept in view. The Holy Qur'an is an Eternal Law and never to be abrogated. All the peoples and all the generations are to remain subject to this law till the Day of Resurrection. Both of the parties (Qadiani and Lahori) of the Mirza'i sect are apparently [in reality the Qadianis (and also the Lahoris) worship the Mirza, and generally disregard the ordinance of the Qur'an in obedience to the Mirza] agreed in this, that there is not mentioned the future appearance of a new Prophet or Prophets in the Holy Qur'an, either briefly or with any details. This goes to prove that the process of sending the Divine *Wahy* (Revelation) unto any new Prophet is altogether discontinued.

If the earlier Books like the *Torah* and the *Injil* had contained only references to the former Prophets and had restricted their descriptions with the word *min qabl* (before this time of Moses and 'Isa) it would not have been improper. For these Books (Scriptures) had been sent down for a particular period, or a particular race, or a particular geographical tract, and hence they were not considered universal in nature. They were not expected to offer direction and guidance for the whole of mankind for all ages to come. They were therefore not required to describe in detail the Prophets still to come.

But since the Qur'an is a source of direction and guidance for all mankind for all ages to come till the Day of Resurrection and is also a means of salvation, it ought to have given indications of the new Prophet(s) to come and ought to have described their signs and symptoms - especially when the Divine *Wahy* (Revelation) and Prophethood was still to continue. Otherwise it shall be inferred that the teaching and guidance contained in the Qur'an is not complete and perfect.

We find the earlier Scriptures replete with descriptions of every sort regarding the Prophets who were yet to come. But the Qur'an lacks such prophecies and details of any new Prophet(s), after our Prophet. We do not find even a hint to the appearance of a would-be new Prophet. On the other hand we find here and there potent proofs that Prophethood has manifestly been discontinued once and for all after the Prophet Muhammad sallallahu alayhi wasallam and hence no Prophet, either endued with a *Shari'ah* or not, and as the Mirza says, *zilli* or *buruzi,* shall come after the Prophet. Otherwise this would amount to apostasy and renunciation of Islam and its *Shari'ah.* We seek refuge in Allah!

Now we shall discuss some of those Qur'anic verses in which Allah has employed the restrictive preposition *min qabl* (before this time).

NOTE: These verses afford a manifest proof of the fact that, if according to the Mirza, any type of Prophet - non *tashri'i, zilli* or *buruzi* is ever to be considered valid in the *Shari'ah,* it too is also discontinued after the Prophet, for, it is essential to believe in any Prophet of any form or category, and to disregard or to deny him is tantamount to *kufr.*

In such a circumstance if the Qur'an is silent on the possible appearance of any Prophet whatsoever - *non-tashri'i, zilli* or *buruzi* it is an open proof of the fact that there shall not come after our Prophet any kind of Prophet,

nor is it agreeable to Allah the Exalted. This also goes to declare that Prophethood has been discontinued after our Prophet.

We may here mention another important matter. Our Prophet loved his *Ummah* immensely and was very kindly and compassionate to his followers. Therefore in view of his being compassionate and merciful, he would be always ready to help out his *Ummah* from any future difficulty. He always cautioned his followers of any danger that might come their way. He informed them of the future mischiefs (*fitnas*) and troubles, and told them the descriptions of those who would engineer such mischiefs. He also told them about those of the great men of Islam who would avert the coming dangers. He was kind enough to describe the *Dajjals* (liars and imposters) and how to adopt preventive measures against their mischiefs and deceits. These details are preserved in the sound and genuine *ahadith.* He also pointed out to his *Ummah* those of the luminaries who would lead them to success and glory. He said: "Follow those who come after me, like Abu Bakr and 'Umar." (Al-Tirmidhi, and Ibn Majah).

Once he said: "On the Day of Resurrection, every nation shall come up thirsty, except those who should love Abu Bakr, 'Umar, 'Uthman and 'Ali." (Wasifi, *al-Kabir).*

On another occasion he stressed to hold fast to the *Sunnah* of the rightly-guided Caliphs: and on another he advised: Keep the promise of Ibn Mas'ud." (Al-Tirmidhi). Again he named "My friend and Companion Zubair" (al-Bukhari), "the trustee of this *Ummah* Abu 'Ubaida ibn al-Jarrah" (al-Bukhari and Muslim), "the highest top of this *Ummah* my uncle 'Abbas, and the grandsons of this *Ummah* al-Hasan and al-Husain." *(Kanz al-'Ummal,* Vol. 6, p.63); "the best of this nation 'Abdullah ibn 'Abbas" (al-Khattabi: *Kanz)* and "the most learned knowing the lawful and the unlawful, i.e., Mu'adh ibn Jabal." *(Kanz).*

He also foretold of the Uwais al-Qarni from Yemen (Muslim), and also of the *abdal* (plural of *badil),* certain persons by whom, it is believed, Allah continues the world in existence. It is one of the signs of the Last Days that the *abdal* will come from Syria - *Mishkat,* XXIII - 3c) who will hail from Syria." (Ahmad: *al-Musnad').* He also foretold of the *Mujaddid* (Reformer) to appear in the beginning of every century. (Abu Dawud). He also informed of the appearance of the Imam Mehdi in the Last of the Days, and gave out the signs with minute details *(al-'Urf al-wardi fi akhbar al-Mahdi).*

He also foretold about ‘Isa ibn Maryam who would descend from the heaven towards the last days, and he gave so many signs and conditions in which he would descend that no one shall have any difficulty in knowing the Mahdi *(al-Tasrih bima tawatara fi nuzul al-Masih).*

The Mercy unto mankind did all these things only to preserve the *Ummah from* the would-be troubles and mischiefs; but he has not said a single word about the probable appearance of any Prophet endued with a *Shari’ah* or without it, or *zilli,* or *buruzi* that would make his appearance in such-and-such land and in such-and-such age, and that he would be characterised with such-and-such properties and signs. He did not caution his *Ummah* at all to be obedient to him, and if anyone should disobey him he will suffer from the Wrath of Allah etc., etc.

Nevertheless he mentioned the reappearance of ‘Isa ibn Maryam, who would descend from the heaven, and who had already been endued with Prophethood a long time before our Prophet. The Qur’an contains several references to ‘Isa. The Prophet also informed his Companions that ‘Isa would reappear in this world not in the capacity of a Prophet - although he had already held that office before our Prophet, but only in the capacity of an *Imam* (Leader) and as a Caliph of the Messenger of Allah. It would just be like the Governor of a Province or the Chief Minister who should visit another Province, he is not thrown out of his original office, but he only visits another Province where he is neither a Governor nor a Minister.

The reappearance of the Messiah ‘Isa ibn Maryam in the last days is mentioned in the *ahadith* more than a hundred times. He has been mentioned with so many details, signs and peculiar characteristics that nobody would feel any difficulty in knowing the Messiah, without any dubiety or uncertainty of any shade. We have composed an independent book on the subject entitled the *Masih maw’ud ki pehchan.* This book is available in print.

In short, this *Ummah* shall have no Prophet or Messenger sent to them except the reappearance of ‘Isa ibn Maryam. There is no hint or allusion to the appearance of a new Prophet or Messenger in any of the *ahadith.* On the other hand there are innumerable texts which manifestly declare that the office of Prophethood shall not be conferred on anyone after the Prophet Muhammad sallallahu alayhi wasallam.

Wherever in the Qur’an we find the fundamental elements of *iman* (faith or creed) mentioned, Allah has invariably mention the *Wahy* (Revelation) sent down unto the Prophet along with the *Wahy* (Revelation) sent down

previously unto the former Prophets; and nowhere is mentioned the *Wahy* (Revelation) to be sent down to any would-be Prophet, whether he be endued with a *Shari'ah* or not, whether he be *zilli* or *buruzi.*

If there had been no other proof of the discontinuity of the Prophetic *Wahy* and of the Finality of Prophethood in the Qur'an or in the *ahadith,* even then a reasonable person would have himself inferred that there shall be no Prophet after our Prophet nor any Messenger was to come after him, nor the *Wahy* of Prophethood was to continue. For our Prophet was commissioned to all men and the religion of Islam had been perfected by Allah Himself. *(5:5).*

If there had been any other forms of Prophethood, as the Qadianis have invented like *tashri'i, non-tashri'i, zilli,* or *buruzi,* and if any of them was to subsist after the *Khatim al-Anbiya',* was it not essential to be mentioned here, especially to this effect that there shall come a Prophet of this form with such-and-such form of bearing, and that it is incumbent on all the members of the *Ummah* to know the Prophet and to believe on him and also to obey him?

The Sixty-Sixth Verse

"And We have already sent (Messengers) unto (different) nations before you." (6:42).

The Sixty-Seventh Verse

"Say: Messengers have already come unto you before me, with plain proofs." (3:180).

The Sixty-Eighth Verse

"So the Messengers before you have also been accounted impostors." (3:181).

The Sixty-Ninth Verse

"(Some of the) Messengers have been laughed to scorn before you." (6:10).

The Seventieth Verse

"And (some of the) Messengers before you have been accounted liars." (6:34).

The Seventy-First Verse

"And We sent not (any Messengers) before you, except men unto whom We revealed (Our Message, and whom We chose) out of those who dwelt in towns." (12:109).

The Seventy-Second Verse

"Indeed Messengers before you have been laughed to scorn." (13:32).

The Seventy-Third Verse

"And of course We have formerly sent Messengers before you." (13:38)

The Seventy-Fourth Verse

"And We have not sent any before you (as Our Messengers) other than men unto whom We sent down the Revelation." *(16:45)*.

The Seventy-Fifth Verse

"By Allah We have heretofore sent (Messengers) unto the nations before you." (16:65).

The Seventy-Sixth Verse

"And that which We have revealed unto you of the Book (i.e., the Qur'an), is the truth, confirming the (scriptures) which (had been revealed) before it." (35:28).

The Seventy-Seventh Verse

"(This is) the practice in respect of Our Messengers, whom We have already sent before you." (17:79).

The Seventy-Eighth Verse

"We have sent no Messenger before you, but We revealed unto him that there is no deity to be worshipped besides Myself." (21:25).

Obviously the *Tawhid* (unity of Allah) is the cardinal teaching of the Prophets. If any Messenger was at all to be sent after our Prophet he should also have been sent with this Message. Therefore there is no special restriction or particularisation of the 'Prophets of the past'. The restriction of *min qablik* (before you) is a definite proof of the fact that no Prophet shall be sent down after the Prophet Muhammad sallallahu alayhi wasallam.

The Seventy-Ninth Verse

"We have sent no Messenger; or Prophet, before you." (22:51).

The Eightieth Verse

"And We have sent no Messengers before you, but they ate food. (25:22).

These words are worthy of note. If any Prophet was at all to be sent after our Prophet he too would certainly eat food like others: then there was no need of specification *(takhsis)* of the former Prophets, except that it was to be proclaimed that there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam.

The Eighty-First Verse

"For, Messengers before you have also been accused of imposture." (35:4).

The Eighty-Second Verse

"And of course it has been spoken by revelation unto you, and also unto (the Prophets) before you, (saying:) Verily if you join any partners (with Allah) your work will be altogether unprofitable and you shall certainly be one of those who lose." (39:65).

It is also to be noted that *shirk* (polytheism, joining partners with Allah) is the most damaging of all the acts. This was not only for the former Prophets, but also for any other Prophet that should come after our

Prophet. Here the restriction of *min qablik* (i.e., the Prophets who had appeared before you) clearly indicates that there shall not come a Prophet after our Prophet, nor shall these commands be applicable to him. Otherwise it is obvious that the Divine *Shari'ah* shall not permit any Prophet, who is to come in the future, to be guilty of *shirk*.

The Eighty-Third Verse

"No other is said unto you (by the infidels of Makkah) than what has been formerly said unto the Messengers before you. Verily your Lord is inclined to forgiveness, and is also able to chastise severely." (41:43).

Here again it is evident that the *takhsis* (particularisation) of *ma qabl* (i.e., those before you) is not effective only in the case of former Prophets, but this law is equally applicable to the Prophets that might come after Muhammad sallallahu alayhi wasallam. They should also have been instructed in a similar manner. In fact this also goes to prove that there shall not come any Prophet after our Prophet, as Prophethood is discontinued after him, and therefore no revelation *(Wahy)* shall be sent down to anyone now.

The Eighty-Fourth Verse

"In this manner does the Mighty, the Wise (i.e., Allah) reveal (His Message) unto you, and (in the like manner did He reveal it) unto the (Prophets) before you." (42:1).

Does not the *Wahy* (Revelation) sent unto the Prophet and unto the former Prophets, which has been particularised for our Prophet and the former Prophets, clearly indicate that the *Wahy* (Revelation) shall not be sent unto anyone else, especially after our Prophet. If the *Wahy* (Revelation) should at all be sent unto the Prophet 'Isa after his reappearance, it would not be inconsistent with the law contained in this verse, for, 'Isa belongs to the group of former Prophets.

The Eighty-Fifth Verse

"In this manner had We sent no preacher with warnings, before you, unto (the dwellers of) a town..." (43-22).

The Eighty-Sixth Verse

"And ask Our Messengers whom We have sent before you." (43:44)

Our esteemed readers must have noticed in all these verses of the Qur'an that whenever the *Wahy* (Revelation), or the Prophethood and the Messengerhood is mentioned, it has invariably been particularised with the Prophet Muhammad sallallahu alayhi wasallam and with the former Prophets and Messengers only. If any Prophet or Prophets were to appear after our Prophet the law of the Qur'an should have been disturbed; and it would have been incongruent with the Wisdom of the Divine Book. We fly for refuge unto Allah the Almighty!

Otherwise it would have been most befitting that the future (or would-be) Prophets had been mentioned with fuller details, describing their names, form and bearing of each of them and also their home-land from where they shall make their appearance, much in contrast to the former Prophets.

If this was not to be considered of any importance, the Divine *Wahy* (Revelation), the Prophethood and the Messengerhood are mentioned they should have been mentioned without any *takhsis* (particularisation and restriction), so that the *Ummah* was not to encounter any doubt or uncertainty in respect of the appearance of any Prophet with the Divine Revelation.

One should ponder a bit deeply on the style of the Divine Book and its wisdom. One cannot resist the temptation of imposing firm belief in the fact that the only thing which the Holy Qur'an intended to stress was that no Prophet of any type, form or category was ever to appear in this world after our Prophet Muhammad sallallahu alayhi wasallam and that the Prophethood and the Divine Revelation *(Wahy)* was to be discontinued after our Prophet. Even if someone should still persist in his ignorance and obstinacy, it would be his own poor lot!

Repudiation of *zilli, buruzi* or *non-tashri'i* Prophethood

All the above-quoted verses of the Qur'an fully expose the falsehood and *tahrif* (perversion, twisting of the meaning of a verse to fit their own notions) of the Qadianis. These verses do not admit the Self-invented categories of Prophethood, like non *tashri'i, zilli,* or *buruzi.* The Qadianis generally stress that the verse pertaining to *Khatm-i-Nubuwwat* only invalidate the *tashri'i* Prophethood, and that non *tashri'i,* or *zilli* and *buruzi* Prophets are likely to appear.

It is obvious, that if the categories of *non-tashri'i, buruzi* or *zilli* Prophets were ever acceptable or even probable in the Sight of Allah and were also

to continue (after our Prophet), they ought to have specifically been mentioned in the Qur'an - the Qur'an which is a sure guarantee of direction and salvation of all mankind till the Day of Resurrection. But we find detailed mention of the former Prophets and their *Ummahs.* But no would-be Prophet has been mentioned anywhere in the Qur'an.

But we find that the Qur'an is silent on the point of the would-be Prophets and does not give even a hint to the appearance of future Prophets or their signs and the circumstances in which they would be expected to come in the world. On the other hand we come across here and there at several places in the Qur'an, stories of the former Prophets and the *Wahy* (Divine Revelation) sent on each of them. We also notice our Prophet mentioned as Prophet and Messenger in accompaniment of Prophethood or Messengerhood of the former Prophets or Messengers, as particularised. We are therefore led to believe that no Prophet or Messenger shall ever come after the Prophet, be he *non-tashri'i,* or *buruzi* and *zilli.* If there had ever been any category of Prophets called *zilli,* or *buruzi* and *non-tashri'i,* as acceptable or probable in the Sight of Allah, it was essential to have been abolished and discontinued after our Prophet.

We only wish there had been an Allah fearing person among the followers and well-wishers of the Mirza, who should concede this self-evident fact and save himself from the eternal torment of Hell-fire! "O my Lord, guide my people, for, they are ignorant!"

The Eighty-Seventh Verse

"And how many Prophets have We sent among those of old?" (43:5)

In this Qur'anic verse, as in all the aforementioned verses, in which it is mentioned that Prophets had been commissioned and the *Wahy* (Divine Message) had been sent unto them, they prove that all these Prophets and their *Ummahs* belonged to the olden days, long before our Prophet was commissioned, for all mankind, for all generations to come till the Day of Resurrection. But no Prophet and no Divine Revelation is mentioned as still to come. We have already discussed this at good length.

Hence a person who should go through the glorious treasure of the Qur'anic verses, he shall feel obliged to believe that no Prophet shall ever come nor the Divine Revelation shall again be sent unto anyone after the Prophet Muhammad sallallahu alayhi wasallam.

The Eighty-Eighth Verse

"And then We have given the Book (the Qur'an) in heritage unto such of Our servants as We have chosen. Of them (there is one) who injures his own soul; and there (is another) of them who keeps the middle way; and (there is still another) of them who vies to outstrip (others) in good deeds, by the Permission of Allah. This is the great excellence." (35:29).

In this verse, the inheritors of the Qur'an (i.e., the Islamic *Ummah)* have been divided into three main groups. The eminent Companions have commented on this division.

'Uqba ibn Suhban relates: I asked 'A'isha Siddiqa (Allah be pleased with her) the interpretation of this verse. She said: "O my child, all these (three) groups are awarded Paradise. As for those who outstripped others in good deeds, they are those who belong to the days of the Prophet. As for those who keep the middle way, they are those who follow the practice of the Companions of the Prophet, till they attain their nearness. And as for those who have transgressed against their souls, they are people like me and like you." (Ibn Kathir: *Tafsir,* Vol. 8, p.198 quoting Ibn Abi Hatim).

The narrator remarks that it is only by way of modesty and unpretentious nature that 'A'isha Siddiqa counted herself among those who injured their own souls; otherwise she is to be reckoned among those who outstripped others in their righteous deeds.

"Uthman (Ibn 'Affan) classifies these people in the following manner: "Those who transgress their own souls are the dwellers of the countryside, who keep aloof from the learned; and those who keep the middleway are those who live in the towns; and lastly those who outstrip others in good deeds are those who are engaged in the *Jihad*." (Ibn Kathir, Vol. 8, p.196, quoting Ibn Abi Hatim).

One may ascertain these three groups and examine their details, but one would not find a Prophet or a group of Prophets among them. They were only the Companions and followers of the Prophet and none more.

According to 'A'isha Siddiqa it becomes quite clear that those who outstrip others are the Companions of the Prophet and died in that very age and the Prophet had borne them good tidings of Paradise. Evidently none of them was a Prophet. Even Mirza himself and his companions do not count any of them as Prophets.

When there is no Prophet to be found among the most excellent of the classes of those who excelled others in righteous deeds and who kept the middle way, how can the people of the third category rise to the rank of Prophethood?

In short, those who have been considered the inheritors of the Holy Qur'an were of three categories, and none of the three categories were considered to contain a Prophet or a group of Prophets - rather they negate the presence of any Prophet among them. This is a manifest proof that there shall never appear a Prophet after the Prophet Muhammad sallallahu alayhi wasallam. So much so that no one can attain to Prophethood even after adhering to the law of the *Shari'ah* and even after being the true inheritor of the Holy Qur'an. This also dispenses with the *zilli* Prophethood or *non-tashri'i* Prophethood, which the Mirza had invented to beguile the simple-minded Muslims.

The Eighty-Ninth Verse

"On the day when their faces shall be rolled in (Hell) fire, they shall say: Oh that we had obeyed Allah and had obeyed the Messenger!" (33:66).

On examining the context of the verse we find that by *al-Rasul* is meant our Prophet or Messenger. One may also examine the previous words *Yas'aluka* (men will ask you) and *ma yudrika* (:He will not inform you)."

The verse therefore means to say that the unbelievers among the contemporaries of the Prophet shall be rolled down into Hell-fire and they shall repent. But their repentance shall then be of no avail.

If more Prophets were still to appear after our Prophet and obedience unto these new Prophets were also to be made incumbent on their followers, they should also be likewise punished for non-obedience. At that time such people should have said these words: "Oh that we had obeyed the Messengers who had been sent unto us!"

The Ninetieth Verse

"On that day, the unjust person shall bite his hands (for anguish and despair, and) shall say: 'Oh that I had taken the way (of truth) with the Messenger'!" (25:29).

The Ninety-First Verse

"And We have not sent you otherwise than unto mankind in general, a bearer of good tidings and a denouncer of threats." (34:27).

Some of the Qur'anic verses on this subject have already been mentioned and the natural inferences that we could deduce therefrom had also been discussed to the effect that this verse, like others, proves the universality of the Mission with which our Prophet had been commissioned. As a necessary corollary we may add that no new Prophet or Messenger was ever to be sent to the world after our Prophet; for he is the guide and the leader for all nations and all generations to come till the Last Day. Hence there is no need of commissioning any new Prophet or Messenger of any form or category after our Prophet.

The Ninety-Second Verse

"He is no other than a warner unto you, (sent) before a severe punishment." (34:45).

Here 'the severe punishment' means the Day of Judgement, as has been explained by Ibn Kathir and other *Mufassirun.* (Ibn Kathir, Vol. 8. p.176). The purport of this verse is again the same as given under several of the above quoted verses. That is, there shall not come a Prophet after our Prophet till the Day of Resurrection. Ibn Kathir says in this respect: "(It is related) on the authority of Buraida, that once the Messenger of Allah remarked: 'I have been sent and also the (Last) Hour together, and it was well-nigh outstripping me'." Narrated by Ahmad in his *al-Musnad.* (Ibn Kathir).

This *hadith* and the *tafsir* of the said Qur'anic verse is a manifest proof of the fact that no Prophet shall ever be sandwiched between the days of the Prophet and the Day of Resurrection. That the Day of Resurrection and the lifetime of our Prophet go hand-in-hand can mean nothing but that no Prophet is to come after our Prophet till the Last Day. Otherwise - Allah forbid - this saying of the Prophet will be considered inconsistent with the facts and events, especially in these days when more than fourteen centuries have elapsed after the demise of our Prophet and the Day of Resurrection has not yet come to dawn upon us. This long period of fourteen centuries is still reckoned only very near the Day of Resurrection. On this account there is no Prophet to appear.

The Eighty-Third Verse

"Allah shall confirm them who believe, by the steadfast word (of faith), both in this life and in the Hereafter." (14:32).

This verse explains the punishment and torment of the grave, the details whereof would be found in the books on *Hadith*. We quote a *hadith* related on the authority of Bara' ibn 'Azib (from the *Sahih* of al-Bukhari): "When a believer is made to sit in his grave, (two angels shall) come unto him. He will bear witness that there is none worthy to be worshipped except Allah and that Muhammad sallallahu alayhi wasallam is the Messenger of Allah. This statement of his will be the steadfast word whereby Allah shall confirm them who believe..." (Al-Bukhari, *al-Sahih,* p.183).

This *hadith* has also been narrated by Muslim, al-Nasa'i, Abu Dawud, Ibn Majah, al-Isma'ili, Abu 'Uwana and others with more details. These *ahadith* say that the believer shall bear witness that there is none to be worshipped except Allah and he will know the Prophet. This is 'the steadfast word.'

Muslim narrates in his *Sahih* that the believers shall be asked: "Who is your Lord?" He will reply: "My Lord is Allah, and my Prophet is Muhammad sallallahu alayhi wasallam." *(Fath al-Bari,* Vol. 7, p.3).

In short all these *ahadith* prove that 'the steadfast word' as it occurs in the Qur'anic verse means only what a believer shall say in his grave to the enquiring angels.

It is further known that when the angels would ask the believer about the Prophet or Prophethood, the believer shall succeed in the examination by replying that Muhammad sallallahu alayhi wasallam is his Prophet. In some other narrations the believer is also said to reply: My Prophet is Muhammad sallallahu alayhi wasallam who is the Last of the Prophets. (*Duri-i-Manthur,* Vol. 6, p.165).

Now the fair-minded readers will certainly be inclined to comment that if any Prophet of any type or category were to be sent to the world after our Prophet and the Muslims were ever to believe on him, they should have said in reply to the questioning angels: My Prophet is such-and-such (not Muhammad sallallahu alayhi wasallam). We fly for refuge unto Allah!

The affair is almost reversed. All the Muslims, and even the Mirza'is also proclaim at the time of death that Muhammad sallallahu alayhi wasallam is our Prophet. Sometimes the Mirza'is also proclaim that Muhammad sallallahu alayhi wasallam is the Last of the Prophets. This is the last nail driven in the coffin of the self-invented Prophethood of the Qadianis.

The Ninety-Fourth Verse

"Say: If you love Allah, follow me then Allah shall also love you." (3:29).

In this verse Allah promises to love those who follow the Prophet, and adhere to his practice. This love of Allah is not cautioned with obedience of any other Prophet. This is an evident proof that our Prophet alone is the last of the Prophets, obedience unto whom will induce the Divine Favour - Love from Allah. This means that there shall not appear any new Prophet endued with a *Shari'ah* after our Prophet nor any other type of Prophet shall ever be sent down unto mankind - may he be a *zilli* or *buruzi* or a *non-tashni'i* Prophet, as the Mirza has coined new terminology.

The Ninety-Fifth Verse

"Do (the unbelievers) wait for any other than the (Last) Hour, that it may come upon them suddenly? Some signs thereof are already come." (47:20).

In the *Tafsir Jami' al-bayan,* (p.235), the *Tafsir Kabir,* (Vol. 7, p.521), this verse has been explained in the following words: "Of the signs of the (Last Hour) is the commissioning of our Prophet as Messenger of Allah to this world."

This Qur'anic verse (47:20) has manifestly declared the commissioning of the Prophet as one of the signs of the Day of Resurrection. That is why there shall not appear any new Prophet, as the Prophet has himself clearly indicated in a *hadith* narrated on the authority of Abu Zumal. (See under Verse No. 62).

The Ninety-Sixth Verse

"(This Qur'an) is no other than an admonition unto all creatures; and you shall surely know what (message) is delivered therein (to be true) after a time." (38:88).

In this verse again the universality of the Mission of our Prophet is mentioned. This is a clear indication of the Finality of Prophethood which has already been discussed.

The Ninety-Seventh Verse

"For, he (i.e., Gabriel) has caused the (Qur'an) to descend on your heart by the Permission of Allah, confirming that which was formerly revealed." (2:9 1).

The Ninety-Eighth Verse

"And when there came unto them a Messenger from Allah, confirming that *(Wahy* or Scripture) which was with them." (2:95) cf. 3:75.

The Ninety-Ninth Verse

"And this is the Truth which confirms that *(Wahy* or Scripture) which is with them." (2:95).

All these three verses of the Qur'an clearly indicate that the *Wahy* (Revelation) or the Qur'an which has been revealed to our Prophet confirms the *(Wahy* or scriptures) which had been revealed to the former Prophets. There are innumerable verses of the Qur'an which pertain to this subject, and we have already discussed some of them.

If one should ponder over all these verses a bit deeply one would be led to the conclusion that these verses manifestly declare the discontinuity of the Prophetic *Wahy* for ever. When we should study the Scriptures and Divine Books sent down by Allah unto the former Prophets and Messengers we find innumerable references to the earlier Prophets and their Missions which, of course, confirm the previous Scriptures. At the same time we also find innumerable references to the coming Prophets giving good tidings, and greeting the nations and cautioning them to look out for their appearance and to accept them and follow them. Look at 'Isa who invites his community to Islam and addresses them in these words: "(O children of Israel), verily I am the Messenger of Allah (sent) unto you, confirming the law which was (delivered) before me, and bringing good tidings of a Messenger who shall come after me, and whose name shall be Ahmad." (61:6).

Here we find that 'Isa confirms the *Wahy* (Scriptures) of the former Prophets and Messengers. And at the same time he greets his followers of

a Messenger who shall come after him. The Qur'an and the Prophet are explaining similar things, confirming the stories of the former Prophets and Messengers and also confirming their Messages revealed unto them - absolutely in a similar manner as the earlier Prophets and the old Scriptures had been doing. But the Qur'an and the Prophet abruptly change the style. They continue confirming the previous Prophets and Messengers and they also confirm the Scriptures revealed unto them. But there is no mention of the coming of a new Prophet after the Prophet Muhammad sallallahu alayhi wasallam, and do not greet the public of any Prophet nor of a new Message to be revealed unto them. If the *Wahy* was still to continue, the Qur'an should have mentioned it; rather it should have been of much greater importance.

For, the confirmation of the former Prophets, Messengers and the Scriptures was enough to invite the attention of the people of the Book (the Jews and the Christians) to the perfected religion of Islam. But if the salvation of the *Ummah* of our Prophet was to depend on believing in a new Prophet after him, he should have greeted his *Ummah* of the coming of a new Prophet after him. It should have been essential on the part of Allah to inform the *Ummah* of the coming of a new Prophet through the Holy Qur'an.

But, fortunately for us, we do not find in the Qur'an and *hadith,* the slightest hint of the coming of a Prophet after our Prophet. On the other hand we find a clear decision on the matter, and the *Nubuwwa* (Prophethood) is discontinued for ever, and no Prophet is to come after our Prophet. We are bound to accept this decision. We must believe in this declaration of the Finality of Prophethood. Allah has decreed it, and no Prophet whatsoever shall come after our Prophet.

These are the 99 verses of the Qur'an which provide a manifest and undeniable proof of the Finality of Prophethood with the coming of our Prophet who has been sent to all mankind of all ages with the 'perfected Religion'. The question does not arise pertaining to the probable coming of a *zilli, buruzi* or *non-tashri'i* Prophet, as the Mirza supposes.

The problem of the *Khatm-i-Nubuwwat* has been fully discussed in the light of the Qur'anic verses and it has been manifestly proven that in the 99 verses the peremptory proof of Allah is only this: there shall not come a Prophet after the Prophet Muhammad sallallahu alayhi wasallam. If anybody does not feel convinced, it is his own bad luck. Then what else do they require to believe on?

AN IMPORTANT NOTE

The readers are requested to keep in mind that the 99 verses of the Qur'an which have been mentioned and discussed above are clear proofs of the Finality of Prophethood. Some of them are absolutely clear and are by *'Ibarat al-nass,* i.e.,

1 Plain sentences. Their meanings are obvious and clear without any assistance from the context, technically called *qarina.*

2 Others are by *Isharat aI-nass* i.e., a sign or hint which may be given from the order in which the words are placed, e.g. 'born of him' means the father.

3 Some others are by *Dalalat al-nass* or the argument which may be deduced from the use of some special word in the verse, e.g., "say not to your parents: fie!" (17:23). From this it is argued that the children may not beat or abuse their parents.

4 Some of them are by way *of Iqtida' al-nass* i.e., a deduction which demands certain conditions, such as, "Whoever kills a believer by mischance, shall be bound to free a believer from slavery." (4:94). As a man has no authority to free his neighbour's slave, the condition here required, though not expressed, is that the slave should be his own property.

These four methods of deduction are absolute and final in law. And the doctors of *'ilm al-usal* (Exegesis of the Qur'an) are agreed on them. (See Husami, *Nur al-an war).*

We have also depended on such verses also which go to prove the Finality of Prophethood by way of *istinbat* (deduction), or as a necessary corollary.

APPENDIX TO THE

KHATM-I-NUBUWWAT

Part 1

Another Dubiety and its Rebuttal: Of the ingenuities contrived by the Mirza in regard to the interpretation *of* the term *Khatam al-Nabiyyin* is that it should be taken in its figurative sense, as is done in similar constructions like *Khatim al-Muhaddithin* and *Khatim al-Muffassinin* wherein only the figurative sense is applicable. For in our daily idiom by *Khatim al-Muhaddithin* we should never construe it to mean that *no Muhaddith* shall ever be born and appear after that particular *Khatim al-Muhaddithin.*

The Mirza'is generally feel proud of creating this uncertainty in the minds of simple Muslims. But unfortunately for the Mirza'is this misconception is only skin deep and is absolutely false and fabricated. The terms *Khatim al-Muhaddithin* and *Khatim al-Muhaqqiqin* etc., are the constructions invented by human beings and are not a part of the Divine discourse. Human beings are not aware of what is going to happen tomorrow, and how many men are to come into existence and how many of them would die. They do not know how many learned men would appear in the field of knowledge and learning, and how many of them would remain illiterate and ignorant. They cannot foresee how many men would really become *Muhaddiths* or *Mufassirs,* and how many of them would loiter aimlessly in the streets. Therefore the human beings do not have a right to pass a judgement or issue a general statement about a particular person that he is 'the last of the *Muhaddithun* or *Mufassinun'.* If someone should ever use such epithets about a man, we should construe them to mean only figuratively or by way of *mubalagha* (hyperbole); otherwise such a statement is likely to lose its real and literal meaning in a very short period of time; and it soon becomes a lie or an absurd statement.

But we are not to guess the statements of Allah the All-Knowing, Whose Knowledge pervades every nook and corner of the entire universe. And no item of the creation is beyond His purview. It is He alone Who commissions the Prophets with His Own Knowledge and by His Own Will. Therefore when Allah the All-Aware, the All-Knowing, the Wise, the Glorious should give an epithet of *Khatim al-Nabiyyin* to one of his Prophets, He means it seriously, and we are to understand the epithet in its

obvious *(zahiri)* and real *(haqiqi)* meaning, and can by no means construe it in its figurative or hyperbolic sense.

It is, however, possible that we construe a word to mean in its figurative or hyperbolic sense if the word happens to be constructed by a human being. In that case we may ignore its real and obvious meaning so that it should fit the context. But regarding the Words of Allah (i.e., of the Qur'an) we shall never have recourse to take them in the figurative sense unless there is a *qarina.* This is one of the universally accepted fundamentals of Interpretation.

In addition to this, the Qur'an itself has explained the term *Khatim al-Nabiyyin* in more than 99 of its verses. The explanation is clear, manifest and obvious, without involving figurative or hyperbolic sense of the term. And again the Prophet Muhammad sallallahu alayhi wasallam has himself clarified the notion in distinct and unequivocal words. Furthermore the consensus of the Companions and the Elders of the *Ummah* have laid a seal of attestation on this obvious and real meaning of the term *Khatam al-Nabiyyin.* In view of all these things nobody should have a right to re-open the case, and with stubborn stupidity should dare to construe its figurative sense.

It is indeed very strange! The Almighty Allah uses a term in its real and obvious meaning, and further the Prophet on whom the Qur'án was revealed, explains it in very clear and unambiguous words. Not only that, the disciples of the Prophet and all the Early Fathers give the same explanation of the term and reiterate that this term is to be construed only and only in its natural, real and obvious meaning. There is no room for any figurative or hyperbolic meaning to be given to this term. No peculiar interpretation and no particularisation is to be allowed in explaining this term (al-Ghazzali, *al-Iqtisad;* Qadi 'Iyad, *al-Shifa').*

But the Mirza and his blind followers are insisting on construing the term in its figurative sense. A Persian poet says:

The pious gnostic did not divulge
  the secrets and mysteries of Allah:
I wonder how the wine-seller could
  get wind of this!

In short, since the Holy Qur'an and the *ahadith* have settled this problem for ever; and so have the consensus of the Companions - Allah be pleased

with them - and the statements of the Elders of the *Ummah* put a seal of confirmation thereon, to the effect that the term *Khatam al-Nabiyyin* should be construed in its original, real and obvious meaning. Metaphor or hyperbole is not at play in the said verse; nor can we allow any far-fetched interpretation of particularisation *(takhsis)* in this case. Now nobody should have any right to change the meaning of the term *Khatam al-Nabiyyin* and similar other words!

Part II

KHATM AL-N UBUWWA Fl 'L-HADITH

THE DOCTRINE OF FINALITY OF PROPHETHOOD IN THE *HADITH* LITERATURE

A Persian poet says (about the Prophet Muhammad *sallallahu alayhi wasallam*):

> Whatever he spoke was in fact the word of Allah.
> Though it has actually resulted from the throat of 'Abdullah (Servant of Allah).

[This is based on the opening verses of *Sunat al-Najm* (53:2-4): "Your Companion (Muhammad sallallahu alayhi wasallam) errs not, nor is he led astray. Neither does he speak of his own free will. It is no other than a revelation which has been revealed unto him"].

The boundless literature of *Hadith* concerning the doctrine of the Finality of Prophethood is so vast that it is difficult to discuss it with all its details in this Volume, and within the short period available at our disposal. We have however endeavoured to study only a part of the vast field of *Hadith* literature: and we are led to believe that:

The *ahadith* concerning the *Khatm-i-Nubuwwat* are *mutawatir,* i.e., they were narrated by several Companions, *Tabi'un* and their successors in every age and every generation with continuity and by narrators in large numbers.

Khabar-i-Mutawatir, a continued tradition, a well-known tradition is one which is handed down by very many distinct chains of narrators of consecutive generations, and which has always been accepted as authentic and genuine, and no doubt ever having been raised against it.

For instance, we have never been to Baghdad. But we believe it to be a city of learning and glory; because this has been described by so many travellers, geographers and other story-tellers that it cannot be denied by reason.

The learned doctors say that the knowledge or piece of information given by a *khabar-i-mutawatir* is undeniably true. It is always as true and

genuine as one would visit the City of Delhi and after having seen it with one's own eyes he should have certain and perfect knowledge of its being a glorious and grand City. Similarly we know about the glory of Baghdad from the *khabar-i-mutawatir.* Or, we know our parents and we are certain of their existence. So do we know about Alexander the Great and Darius, while we have not lived in their period nor have we ever seen any of them. We know it only through the *Khabar-i-mutawatir.*

Similarly the *Hadith-i-mutawatir* is that tradition which has been narrated by several other Companions of the Prophet and then handed down continuously from generation to generation by a large number of reliable narrators, so that it is not to be considered possible that these narrators ever agreed in telling a lie. The words of the Prophet in such a continued *hadith* is as evident, definite and certain as the glorious sun shining at noontide.

The *Ummah* therefore believe in the *Hadith-i-mutawatir* by consensus of opinion. They deem the *Hadith-i-mutawatir* as a manifest truth, and the Muslims have to believe in it as they believe in the Holy Qur'an. To deny a *hadith-i-mutawatir* induces *kufr* (heresy and infidelity). For, this does not amount to mere denying the truth of a *hadith,* in fact it is tantamount to deny the Prophethood [Because to believe on the Prophet does not mean that one should believe on the general form and bearing and on his physical characteristics. But one should essentially believe on a Prophet in such a way that he should entertain no doubt or uncertainty regarding each and every word of the Prophet] of our Prophet and it is in a way - Allah forbid - a charge of imposture laid on the Prophet.

Now it is not difficult to ascertain that all the *ahadith* concerning the *Khatm-i-Nubuwwat* are congruent in meaning. For the great doctors of *Hadith* have named the following of the *ahadith-i-mutawatira* as the most glaring of the examples: "One who intentionally imputes a false thing to me, he should find a seat in the (Hell) fire."

The Hafiz Ibn Hajar al-'Asqalani has endeavoured to prove its *tawatur* (continuity) through one hundred *isnads* (chains) handed down directly from the Prophet. Of them thirty *isnads* are correct and genuine according to the laws of *Hadith.*

When we find the extent of *tawatur* to this degree, we can safely infer that all the *ahadith* concerning the *Khatm-i-Nubuwwat* are *mutawatir.* The clear *ahadith* concerning the *Khatm-i-Nabuwwat are* more than a hundred; and of them about forty *ahadith* are correct and genuine according to the laws of *Hadith.* The only difference is that in the above-

quoted *hadith:* "One who intentionally imputes a lie to me..." the words and the text is continuedly the same. But in the *ahadith* concerning the *Khatm-i-Nubuwwat,* it is only the sense which is continuedly the same, i.e., the same idea has been expressed in different *ahadith,* the number of which exceeds a hundred. If one should try to trace the text of this *hadith*: *la nabiy ba'di* ("There shall not come after me any Prophet,") as given and narrated in the various authentic books on *Hadith,* it is well-nigh probable that this wording attains the degree of *tawatur* (continuity). We shall be discussing about thirty-six of the *ahadith* with this wording in this book.

We have already alluded to the fact that it is only a very small portion of the *Hadith* literature which is before us and on which we are depending at the moment. Again we are so much preoccupied with the multifarious activities at the moment that it is in great disquietude that we are compiling this part of the book. The great *Muhaddith* Ibn Hazm al-Andalusi says in this regard: "Those who have made exposition of the Prophethood of our Prophet and his miracles from the text of the Qur'an, have also proved the truth of his saying: *la Nabiy ba'di.* (There shall not come a Prophet after me." *(al-Milal wa'l-nihal,* Vol. 1, p.77).

In the above-quoted text from the *Fisal fi'l-milal wa'l-nihal,* it is manifestly proven that the *hadith la nabiy ba'di* (there shall be no Prophet after me) is not only *mutawatir* but its *tawatur* (continuity) is of that degree of popularity as that of his *Nubuwwa* (Prophethood), of his miracles and of the Qur'anic Revelation. The great Hafiz 'Imad al-Din Ibn Kathir says while explaining the verse of *Khatim al Nabiyyin:* "The *ahadith mutawatira* concerning the *Khatm-i-Nubuwwat* as handed down from the Prophet are such that have been narrated by a large number of the eminent Companions." (Ibn Kathir, *Tafsir,* Vol. 8, p.89).

Mahmud al-Alusi (of Baghdad) says in his *Ruh al-ma'ani* (Vol. 7, p.65): "That the Prophet is 'the last of the Prophets' is one of the doctrusies which have been described by the Holy Book (the Qur'an), and fully dilated upon by the *Sunnah (Hadith),* and whereupon the *Ummah* has unanimously agreed. Therefore one who should ever deny this (doctrine) shall be declared a *kafir* (heretic, apostate) and shall be put to death if he insists in his view."

Now we shall try to discuss some of the *ahadith* concerning *Khatm-i-Nubuwwat.* We shall also endeavour to first discuss the *ahadith* narrated by al-Bukhari and Muslim; then we shall deal with other *ahadith* narrated by other compilers of *Hadith.*

Ahadith from the *Sahihain* (the Two Correct Books)

***Hadith* No.1:** (It is narrated) on the authority of Abu Hurairah that the Messenger of Allah once remarked: “My parable with the parable of the previous Prophets is like the parable of a man who constructed a house of the best design and then decorated it in a perfect manner except in the corner-stone. People went round the house and appreciated its design and construction work, and said: ‘Why has not the corner-stone been laid as yet?’ But I am (it, and I am) the *Khatam al-Nabiyyin.”* (This has been narrated by al-Bukhari in the chapter concerning the Prophets; also by Muslim Vol. 2, p.248, in the chapter concerning Excellences and Virtues; and also by Ahmad in his *al-Musnad,* Vol. 2, p.398; and al-Nasa’i and al-Tirmidhi. In some of the collections of *Hadith* it reads: “Thus I filled the spare and vacant place of the cornerstone, and the building was therefore completed on my account, as were the Chain of Messengers completed on my account.” This reading is available in the *Kanz* on the authority of Ibn ‘Asakir).

Let those of the students who, like chemical analysis, wish to characterise and particularise the doctrine of *Khatm-i-Nubuwwat* with only Prophethood endued with *Tashri’,* by false interpretations and by the self-invented forms of *Nubuwwa* (Prophethood) called *buruzi,* or *zilli,* - look into the subject-matter explained in the above quoted *hadith.* The Prophet has absolutely eradicated the whimsical notions of such people by means of an eloquent parable. This parable is true in its details. The Prophethood has been compared to a magnificent palace which stands on its pillars, i.e., the Prophets. The palace of Prophethood was completed and perfected before our Prophet came to this world. Only and only the corner-stone had yet to be fixed. This vacant space of the cornerstone was filled by our Prophet. Now there was no need of a *Tashri’i* or non *Tashri’i* Prophethood (to complete the edifice).

Again the words *mithal al-Anbiya’ min qabli* (the parable of the Prophets who were prior to me) that occur in this *hadith* are of special importance. The phrase comprehends all the previous and former Prophets. Among them were Prophets endued with new *Shari’ah* and some were only followers of the former Prophets. However, the only vacant space in the edifice was that of the corner-stone, which was ultimately filled by the Prophet Muhammad sallallahu alayhi wasallam. There was no room for any other Prophet (in the magnificent palace of Prophets) after our Prophet.

Another Dubiety and its Rebuttal: The Mirza’i community have given another false interpretation on this *hadith.* They object that when there

was no room for any Prophet in the edifice of Prophethood, how would it be possible for ‘Isa to appear in the last of the days? Again, when (‘Isa) would move from one place to another in the edifice of Prophethood, the whole edifice is likely to crumble down.

But every reasonable person would easily and conveniently understand that it does not require for the last stone of an edifice that all previous stones are completely exhausted and annihilated. Exactly in the similar way, to be the Last of the Prophets does not require of necessity that all the former prior Prophets have died. Therefore in this fine parable our Prophet is the Last of the stones in the edifice of Prophethood. This is by no means inconsistent with the re-appearance of ‘Isa.

Again, it is also a silly supposition that with the re-appearance of ‘Isa in the last days, the edifice of Prophethood would of necessity shake down and pay homage to the earth. This would mean that all the qualities of the *mushabbabihi* (that whereunto a thing is likened) are to be considered in the *mushabba* (that which is likened). For instance, if one should say that so-and-so is a lion, he would not supposed to have said that so-and-so is a carnivorous animal, lives in the forests, and has a long tail or has a mane and claws etc, etc.

Or, for example, if one should liken his mistress to the moon, and thereby mean that she is a round planet, without hands and feet, or possessing no eyes and nose, and according to the latest researches, she is revolving round the earth etc. It is lamentable on the part of such a person!

If the former Prophets have been likened in this *hadith* to the pillars of an edifice, these silly people have taken the Prophets physically made of clay and mortar. Allah forbid! These foolish persons have actually taken the Prophets to be mere stones and bricks laid one over the other, and hence thought that with the re-appearance of ‘Isa in this world, the whole building would be shaken down, as one of the stones is shifted from its original place. Look at the intelligence of a person who claims to be a *Mujaddid* (Reformer), nay, to be a Prophet!

We may further comment on this. If the *mushabba bihi* (that where unto a thing is compared) is to coalesce the *mushabba* (the thing which is compared) in all its qualities and characteristics, we shall have to suppose that the edifice of Prophethood would not only be shaken with the re-appearance of the Prophet ‘Isa, but wherever in his days he would move from one place to another there would occur a quake in the edifice of Prophethood. This is what the Mirza’i community is imagining. If these Mirza’is should ponder a little more on this simile, in their own peculiar

manner, the edifice of Prophethood would shake (violently) on every movement of every Prophet. "We all belong unto Allah, and unto Him shall we surely return!" (2:151). [This is an expression to be pronounced, in moments of great affliction or imminent danger].

***Hadith* No.2:** "(It is related) on the authority of Abu Sa'id al-Khudri who reports the Messenger of Allah to have said: 'My parable with the parable of (all) the Prophets is like the parable of a man who constructed a house and completed it (in all respects) except that he left a vacant space for the cornerstone, till I came (into this world) and I filled that vacant gap'." (Muslim and Ahmad have narrated this *hadith).*

This *hadith* is almost congruent with the previously quoted *hadith* in its purport. We need not therefore comment on it.

***Hadith* No.3:** "(It is related) on the authority of Jabir who reports the Messenger of Allah to have said: 'My parable and the parable of the Prophets who had been commissioned prior to me is like the parable of a man who constructed a house and completed it in the best manner and decorated it well, except that he left a gap somewhere. Whoever visited that house and looked at the building appreciated it except for the vacant space. And it was on my account that the list of the Prophets was completed'." (Narrated by Muslim and al-Bukhari, al-Tirmidhi and Ibn Abi Hatim).

***Hadith* No.4:** "(It is related) on the authority of Abu Hazim who reports that he stayed with Abu Hurairah for five years and heard him say from the Prophet: "The children of Israel were politically led by their Prophets. Whenever any of their Prophets died, another Prophet would succeed him. But (remember it shall not happen with my *Ummah,* for) there shall not come a Prophet after me. There shall however be Caliphs (successors) who will be many in number (coming one after the other)'. The People (sitting round the Prophet at that time) asked: 'What do you command us (concerning them)?' He replied: 'Fulfil your oath of allegiance to one after the other; and do not miss in giving them their due (in matters of obedience). For, it will be Allah Who shall take them to account for what they would do to their subjects'." [I.e., if they should ever be oppressive, Allah will deal with them on the Day of Judgement. Therefore Muslims are enjoined never to be remiss in showing obedience to them.] (Narrated by al-Bukhari in the chapter on 'the Prophets', Vol. 1, p.491; Muslim in the chapter on 'Rulership'; Ahmad in his al-*Musnad,* Vol.2, p.297; Ibn Majah, Ibn Jarir and Ibn Abi Shaiba).

This *hadith* clearly dispenses with the Prophethood endued with a *Shari'ah* and likewise declares the end of all the various forms of Prophethood (for future). This cannot allow any of the self-invented forms of Prophethood with the Mirza, like the Prophethood not endued with a *Shari'ah,* or *buruzi* and *zilli* Prophethood.

Rebuttal of *non-tashri'i,* or *zilli* or *buruzi* Prophethood: Firstly, the statute of this *hadith* is absolute and universal (general) or collective *('amm)* and therefore it is construed to mean that there shall absolutely come no Prophet after him. This negates all types and forms of Prophethood, and it absolutely negates it. The phrase *Ia Nabiy* negates all types or forms of Prophethood - whether *non-tashri'i,* or *zilli* and *buruzi.* And if according to the Lahori Mirza'is there is a possibility of a *Iughawi (literal)* Prophet to come in this world, it is also negated by the phrase *Ia Nabiy* (i.e., no Prophet of any kind, category, or form). For this phrase means that there shall never come after our Prophet any person to whom the word *Nabi* can in any manner be made applicable.

Secondly, it is one of the unanimously accepted fundamentals of Grammar and Rhetoric that when the Negative *la* (no) is immediately followed by an indefinite object *(nakira)* of which it absolutely denied the existence, it governs that object in the accusative. In the *hadith* the word *nabiy* is an indefinite object and immediately follows the *Ia* of negative; hence according to the rule it is comprehensive *(istighraq)* collective and universal in sense. It would therefore include a Prophet endued with a new *Shari'ah,* or a previous *Shari'ah,* or as according to the Qadiani Mirza'is, he is *zilli, buruzi,* or as according to the Lahori Mirza'is *Iughawi* Prophet.

Hence this *hadith* openly declares that no person can appear after our Prophet to whom the word 'Prophet' would in any way be applicable.

Thirdly, in the *hadith* referring to the Prophets of Banu Isra'il, it has been claimed that no Prophet shall ever come after our Prophet. This further clarifies that in this *Ummah* there shall not appear Prophets, as the children of Israel had been governed (politically) by their successive Prophets. Now we may examine the nature of those Prophets of the children of Israel, and what type of political influence they ever wielded in regard to the children of Israel. The Hafiz Ibn Hajar al-'Asqalani says in the *Fath al-Bari* which is a Commentary on the *Sahih* of al-Bukhari (Vol. 6, p.36): "The phrase: 'The Prophets led (the Banu Isra'il) politically' means: that whenever there appeared any corruption among the children of Israel, Allah sent unto them a Prophet to mend them and

mend their affairs, or to remove any perversion which they had effected in the laws of the *Torah.*”

From this *hadith* we also know that each of the Prophets of the Banu Isra’il was not the Prophet endued with an independent or new *Shari’ah,* but they only preached the laws of the *Shari’ah* of Moses, and guided the people to the correct, genuine and pristine laws of the *Torah.* The Mirza calls such Prophets, Prophets not endued with a new Shari’ah (or *non-tashri’i* Prophets, for they only followed the former Law) and that in this *Ummah* there shall not appear Prophets of this kind.

Fourthly, the most important of all and the clearest of all is that our Prophet negated not only Prophethood (in future) but also clarified that only there shall be successors of the Prophet (but not Prophets) who would administer the affairs of the world after the Prophet. The Prophet says: “and there shall be Caliphs to succeed me, i.e., there shall not come any Prophet after me, but there shall be Caliphs to succeed me, and they will be many in number.”

Is this statement of the Prophet not a clear fore-telling that the Prophethood of any type or form is to discontinue for future after our Prophet. Otherwise the Prophet could have easily mentioned the word ‘Prophets’ instead of *khulafa’* (Caliphs) who were to succeed him. Now this *hadith* has kept and upheld the word *khulafa’* (Caliphs), which is a definite and undeniable proof that there shall not come any Prophet endued with a new *Shari’ah,* nor, as the Mirza claims, any *non-tashri’i* Prophet, or *zilli,* or *buruzi* Prophet whatsoever. It is also made evidently known to the people that there shall not come even a person who can be called literally a Prophet.

Another Dubiety and its Rebuttal: It is generally claimed that this *hadith* is not genuine and authentic. For, ‘A’isha says: “Say that he is the *Khatam alNabiyyun,* and do not say that no Prophet shall ever come after him.” *(Durr-i -Manthur).*

A certain person once came unto al-Mughira ibn Shu’ba and exclaimed: May Allah be Merciful unto Muhammad sallallahu alayhi wasallam who is the Last of the Prophets. Al-Mughira said in reply: “It is sufficient for you to say that he is the Last of the Prophets (and you may not add *la Nabiy ba’di* ‘There shall not come a Prophet after him’), for we have expressly been told that ‘Isa is yet to re-appear. If he should re-appear he would be (a Prophet) before him and after him.” (*Durr-i-Manthur,* Vol. 5, p.204).

We are unable to understand this queer reasoning of the Mirza'is. If they find any *hadith* against their tenets, they are prepared to rank it, even if it be a universally accepted hadith *mutawatir* or one narrated by al-Bukhari and Muslim, as unreliable. And if it be in any way to support their notions, they will be ready to accept it as most authentic, although it be a weak and unreliable *hadith,* and has no chain of known narrators. In this way they begin to doubt the authenticity of the well-connected *ahadith* narrated by al-Bukhari in his *Sahih.*

It is very strange that we find a *hadith* (properly connected up to the Prophet) narrated by al-Bukhari and Muslim, as opposing the two statements ascribed to 'A'isha and al-Mughira and the chain of authorities of the statement is not traceable. Those who are expert in the science of *Hadith* and are reasonable in judgements, should have given precedence to the well-connected *ahadith* and should have disregarded the statements with a chain of narrators not known to the experts of *Hadith.* But the Mirza'is have preferred to accept the statements of a few Companions without any well-connected chain of authorities as against the properly connected *ahadith* narrated by the greatest of *Muhaddithun* — al-Bukhari and Muslim. A beautifully expressed couplet:

If an ordinance of the Qur'an be
heavy on them, they would reject it.

But should the non-sensical talks
of the Mirza appeal to them, they are good.

This dubiety and its detailed rebuttal have been mentioned in Part I of this section of the book under the Qur'anic verse of *Khatam al-Nabiyyin.* (33:40).

'A'isha believes in the Finality of Prophethood: When we examine of *ahadith* concerning the *Khatm-i-Nabuwwat* and look at the list of their narrators, we find the name of 'A'isha prominently and repeatedly mentioned in them. We find the following *ahadith* related by 'A'isha herself: "(It is related) on the authority of 'A'isha from the Prophet who is reported to have once remarked: 'Nothing shall remain of *Nubuwwa* (Prophethood) after me, except the *Mubashshirat* (dreams foretelling good news)'. People asked: 'O Messenger of Allah, what are the *Mubashshirat*?' He replied: 'The good dreams which a Muslim may see during sleep; or someone else sees in a dream'." *(Kanz at-' Ummal* from Ahmad and al-Khatib).

Again ‘A’isha Siddiqa relates from the Prophet: “I am the Last of the Prophets, and my Mosque is the last of the Mosques of the Prophets.” *(Kanz al‘Ummal,* from al-Dailami, Ibn al-Najjar and al-Bazzar).

Is it now still possible for a Muslim - or even for any reasonable person - to impute lies to ‘A’isha Siddiqa that she ever denied the doctrine of *Khatm-i-Nubuwwat* (Finality of Prophethood)?

Is this not a matter of great injustice to believe in a statement (without any base) when it should suit one’s personal desires; and to reject the soundest and the most correct of well-connected *ahadith* when it is not congenial to one’s personal desires? “And do you therefore, whenever a Messenger comes unto you with that which does not suit your desires, proudly reject (him)?” (2:8 1).

Another Dubiety and its Rebuttal: It is said that the *hadith la nabiy ba’di* (there shall come no Prophet after me) is inconsistent with the re-appearance of ‘Isa as is to be found alluding to it in the statements ascribed to ‘A’isha and al-Maghira. For, if *la nabiya* negates the Prophets in general, ‘Isa is also to be included in this negation. And if this negation is not to be considered general and universal, then there is a possibility of the coming of more of the Prophets after our Prophet and the doctrine of *Khatm-i-Nubuwwat* is exploded.

This is a dubiety and a great uncertainty in which the Mirza’is involve the Muslim *Ummah.* The Mirza’is consider it an insoluble dilemma. But in fact it is the Mirza’is themselves who find themselves at the two horns of the dilemma. The dubiety offers itself only to those of the people who are not well-versed in Arabic and who are absolutely ignorant of the Arab idiom. This expression is spoken to denote that in future this quality is not to be found in any person. It can never mean that if this quality is already found in a certain person he will be extinct or will die immediately. Let us exemplify this and elaborate the point. There is a *hadith* - *Ia hijrah ba’d al-Fath* (there shall be no migration after the Victory of Makkah). Evidently every person can understand this to mean that no one will be called a *Muhajir* (emigrant) after the conquest of the city of Makkah. It cannot in any way mean that a person or persons who have already migrated from Makkah to Madinah in the past shall not exist after the fall of Makkah (in 8 A.H.), or that his *hijrah* (migration) and the reward or compensation attached thereto are now rendered null and void. The syntactical construction of *la hijrah* is the same syntactical construction of la *nabiy(i.e.,* before an indefinite noun). Therefore this does not grant exception to *Ia naby,* that by *nabiy* be meant former Prophets who cannot

come to this world after our Prophet that no Prophet of the past can live to this day.

If a man should say *Ia 'amala ba'd al-maut,* (after death there shall not come any action), and not that after death the actions are discontinued, and in future there shall exist no new action. Nobody can construe from this that all the former actions of the dead are also rendered null and void.

We may now also examine some examples of this category from *Hadith.*

Muslim narrates in his *Sahih* that during the expedition of Tabuk, Sa'd ibn Abi Waqqas reports the Prophet to have said: *"La nubuwwa ba'di* (there shall be no Prophethood after me) instead of *la nabiya ba'di* (there shall not come a Prophet after me). It is clear from this that *Ia nabiya ba'di* means that Prophethood shall not be conferred on anyone after our Prophet.

We also asseverate that the negation in *Ia nabiya ba'di* is general and universal and no form, type or category of Prophethood is excepted. But in Arab idiom and in the science of *Hadith* this would mean that the office of Prophethood shall not be conferred on anyone after our Prophet, neither on Moses, or 'Isa and not even on the Mirza to be born in future.

Those of the people who have been elevated to the office of Prophethood before our Prophet shall not be divested of the office of Prophethood nor their Prophethood shall be considered to have been withdrawn from them. Therefore if and as 'Isa has been granted the office of Prophethood in this world before the Prophet Muhammad' and now when he should again be commissioned to this world (as promised), it shall not be inconsistent with the purport of *Ia nabiya ba'di.* But one who claims to be the Messiah and tries to prove his entitlement to the office of Prophethood, will find this *hadith* a source of utter disappointment for him. It is most lamentable for him!

According to the Arab idiom, *Ia nabiya ba'di* means that no one shall be elevated to the office of Prophethood after our Prophet, and that those on whom Prophethood had been conferred in the past before our Prophet their extinction, or their having been divested of Prophethood, or the possibility of their not coming to this world again is not contained in the purport of this *hadith.* On the other hand it is only a wishful thinking of the Mirza'is. It is also possible that these people had seen the fabricated statements of 'A'isha and al-Mughira in the mirror of their *kashf* (mystical revelation of a secret), and they both interpreted the term *la nabiya ba'di* (there shall not come a Prophet after me) to please the Mirza'is; otherwise

nobody who is aware of the rules of Arabic Grammar can ever construe this meaning from the term.

Another Dubiety and its Rebuttal: Of the novel contrivances adopted by the Qadiani lovers of Prophethood in order to twist *(tahrif)* the meaning of *la nabiya ba'di* to suit their own desires, is that they take the negation of *la* in *Ia nabiya* for the *nafy-i-kamal* (negation of perfection), meaning that 'There shall not come a perfect Prophet after me'. This negation is not the negation of a Prophet not endued with a *Shari'ah,* nor one who is not permanent and independent; as in the *hadith* - *Ia iman liman la amanata lahu* (the *iman* of a man is not perfect who is not faithful and trustworthy) - literally, he has no *iman* who is not faithful. Similarly in the *hadith* - *la salata lijari 'l-Masjid illa fi 'l-Masjid* (:The prayer *(salat)* of a neighbour of the Mosque is no *salat* but only when he performs it in the Mosque), that is, the *salat* offered by a neighbour of the Mosque at a place other than the Mosque is not perfect. This negation is called negation of perfection. Hence, in *la nabiya ba'di* the negation is that of perfection.

Rebuttal: What an *ijtihad* (a logical deduction) and what an analogy *(qiyas)*! If a Hindu or an idol-worshipper should claim the negation in *Ia ilaha ill Allah* (there is none worthy to be worshipped except Allah) is a negation of perfection, by which it would mean that 'there is no perfect deity other than Allah'. This would lead us to another corollary: There is no perfect deity except Allah; but there can still exist a deity not endued with a *Shari'ah,* or not an independent deity. In reality this is the creed of all idol-worshippers. What shall be the rebuttal of those idolaters who should argue in that manner? Again, if one should say that the negation involved in the Qur'anic verse (2:2) *la raiba fihi* (there is no doubt in [this book]) is a negation of perfection, thereby meaning that there is no perfect doubt in the Qur'an, but there are other types of doubt to be found in the Qur'an. Would the Mirza'i community accept this also?

One may ask these wishful thinkers and claimants of Prophethood this question: "If for a moment we accept that in the *hadith* - *la iman liman la amanta lahu* the negation is a negation in *la nabiya ba'di* a negation of perfection? Would a negation of perfection permissible in a *hadith* by way of metaphor compel us to take the negation of perfection applicable everywhere. If this be so why should we not take the negation of perfection equally applicable in *la ilaha illa Allah* and in *la raiba fihi?*

Do you have any argument or any ground on which you can prevent us from taking the negation of perfection applicable in *la ilaha illa Allah*? If you have any, the same would apply in not applying the negation of perfection to the *hadith: Ia nabiya ba'di.*

Another Dubiety and its Rebuttal: The Mirza'i community have left no stone unturned in twisting *(tahrif)* the meaning of the *hadith: Ia nabiya ba'di* (there shall be no Prophet after me) to their own desire of inventing a new type of Prophethood. The Mirza'i community was eager to seek help of every weak *hadith* and to depend on every whimsical notion. In connection with the famous *hadith: la nabiya ba'di* (there shall come no Prophet after me) they say it is analogous to this *hadith* (when the Chosroes dies, there shall be no Chosroes after him, and when the Caesar dies there shall be no Caesar after him). Chosroes and Caesar are not the names of a certain person. They are the titles of Kings, Chosroes for the King Emperor of Persia, while Caesar for the Emperor of Rome. These Chosroes and Caesars continued ruling in Persia and Syria from ages till the days of the Prophet. It means that Chosroes and Caesar remained in power for centuries together. Therefore we are constrained to construe a meaning other than the external *zahiri* (obvious) meaning. But in the said *hadith* they mean differently. Namely, they would be under the domination of Islam: and they shall not wield any independent state of their own. Hence the *hadith: la nabiya ba'di* should be taken in the similar sense, namely, there shall not be a Prophet endued with a *Shari'ah* or an independent Prophet after the Prophet Muhammad sallallahu alayhi wasallam but should there be any Prophet after our Prophet, he will be one of the followers of him and shall be one adhering to his *Shari'ah.*

If one should carefully examine this reasoning of the Mirza'is, he would at once find it a false conclusion from false premises. The Mirza'is have of themselves supposed that Chosroes and Caesar still exist today, and have invented an interpretation of the *hadith: la Kisra.* Then they invite the attention of the Muslims and ask them to accept this self-invented interpretation and to apply it to other *ahadith* as well. They also wish the Muslims to stretch the meanings to suit their own purpose. "This is their wish!" (2:105).

This is only a deception. It is absolutely incorrect to say that Chosroes and Caesar still exist in the world. Al-Nawawi says in his Commentary on the *Sahih* of Muslim, while explaining this very *hadith:* The Imam al-Shafi'i and other scholars clearly tell us that this *hadith* means that Chosroes shall not remain in (Persia and) Iraq, nor shall Caesar (of Rome) be able to rule in Syria any more. In other words, both of these regions will not remain under the rule of Chosroes and Caesar. [The Hafiz Ibn Hajar says in the *Fath al-Bari* (a Commentary on the *Sahih* of al-Bukhari): The wisdom underlying the particularisation of these two empires is that the Quraish used to send forth caravans of merchants and purveyors in winter to Yemen, and the other in summer to Syria. These were then market-places,

as it occurs in the Holy Qur'an: "Sending the caravans in winter and (in) summer." (106:2-3). When the Quraish embraced Islam after the Conquest of Makkah they apprehended a ban to be placed on their entry to these market-places, Yemen and Syria. The Prophet comforted them by remarking: Your market-places shall not remain under the control of these oppressors]. And soon it came out to be true. Chosroes lost his empire and himself was put to death, and there was none to succeed him. As for Caesar he had to quit Syria and seek refuge elsewhere. In short both of them were ousted of these territories.

Therefore it is not correct to assert that in this *hadith: la Kisra,* the obvious *(zahiri)* meaning is not to be taken into consideration. The Mirza'is further insist that the same rule should apply to the *hadith: la nabiya ba'di.*

There is another wonderful error committed by the Mirza'is. If, for instance, we should suppose that the *hadith: Ia Kisra* is to be taken in its *zahiri* (obvious) and *haqiqi* (real) meaning, how could it be made essential that the meaning of the *hadith: la nabiya ba'di* be stretched to suit the wishes of the Mirza'is?

An Anecdote: According to one of the prophecies made by our Prophet: False Prophets would be appearing in every age. But the *hadith: Ia nabiya ba'di* always stood in their way like a Great China Wall, and hence each and every one of these imposters made his best effort to twist its meaning *(tahrif)* to his own desire and purpose. A certain man who was very crafty, named himself La (no) and claimed Prophethood, relying on the popularly known *hadith: la nabiya ba'di,* and gave it the reading: *La Nabiy ba'di* (La would be a Prophet after me). This is narrated in the *Fath al-Bari.*

In the Maghreb (Morocco) a certain woman also suffered from an idiosyncrasy. She proclaimed Prophethood for herself. People confronted her with the famous *hadith: la nabiya ba'di.* She immediately retorted: It is *la Nabiya ba'di* and not *la Nabiyyata ba'di* (there shall not come a Prophetess after me). Narrated in the *Fath al-Bari.*

But even in those days there was much of goodness in people. They had much regard for faith. They regarded the *ahadith* with respect and to show respect to *Hadith* was considered a part of *iman* (faith). The silly interpretations were never to be accepted. The *Ummah* dealt with such imposters as are the apostates to be dealt with. People got rid of them; although their interpretations were more significant and more interesting than those of the Mirza'is.

To our lot has fallen such a pseudo-Prophet who is slovenly in inventing interpretation. And to add fuel to the fire, the people of today are indeed very superstitious. They take every delirious talk of a madman for a Prophetic revelation. If such people ever lived in the days of former pseudo-Prophets, they would have at once been taken away by tricks.

***Hadith* No.5:** "(It is related) on the authority of Jubair ibn Mut'im who reports the Prophet to have once said: "I am Muhammad; I am Ahmad. I am the Obliterator, and Allah has obliterated *kufr* (unbelief) on account of me. I am the Resurrector whereby the people will be quickened on my heels (i.e., close behind me). I am the *'Aqib* (one who comes last), i.e., one after whom there shall not come a Prophet." (Narrated by al-Bukhari and Muslim, Vol. 2, p.26l; and Abu Nu'aim in his *Dala'il,* p.12).

This *hadith* has another reading: *Yuhshar al-nas 'ala qadamayya* (:People will be resurrected on both of my feet/paces). The Hafiz Ibn Hajar has explained this *hadith* in his *Fath al-Bari* (Vol. 6, p.406) in the following words: "It is possible that by *'qadam'* is meant the age and period, i.e., when I shall rise on my feet, when the Signs of Resurrection make their appearance. This alludes to the fact that there shall not come a Prophet after him nor shall any other *Shari'ah* be revealed."

We also learn from the text of the Hafiz that this *hadith* negates all types of Prophethood, and every form of Prophethood is discontinued forever, whether it be subordinate to the former *Shari'ah,* or be endued with a new one.

***Hadith* No.6:** "(It is related) on the authority of Abu Harairah who reports the Messenger of Allah to have once said: "In the nations prior to you there were *Muhaddithun.* Remember if there be any *Muhaddith* in my *Ummah,* it would be 'Umar." Zakariya' ibn Abi Za'ida adds (in this *hadith)* from Sad, and he from Abu Salama, and he again from Abu Harairah, who reports that the Messenger of Allah said: "Verily among the children of Israel before you there were (some) men who spoke (good things) without being Prophets. If there should be any among my *Ummah* he would be 'Umar." (Narrated by al-Bukhari in his *Sahih,* Vol. 1, p.521 under Virtues of 'Umar. Similarly has Muslim narrated it).

Who is a *Muhaddith* or a *Mukallim?* The Hafiz Ibn Hajar has explained in the *Fath al-Bari* (Vol. 4, p.40) the word *Muhaddith.* There are different comments on it. Some people mean it *mulham,* i.e., one to whom Allah may reveal something. One of the readings of this *hadith* as given in the

Sahih of Muslim corroborates this idea. Wherein the word *mulhamun* has been used instead of *muhaddithun.*

Similarly, a *hadith* of the same topic has been narrated in the *Musnad* of al-Humaidi, related on the authority of 'A'isha. In the end of the *hadith, al-mulham* has been held as correct. Some of the pupils of al-Tirmidhi, and Ibn 'Uyaina, have quoted the word *mufhamun* (those who have been instructed the truth from Allah) for *muhaddithun.*

However, this is also clear from the statute of the *hadith* that *muhaddith* or *mukallim* is a man who is not a Prophet, yet he is the focus of the Divine attention and the truth is revealed unto him from Allah. This is also proven from the statute of the *hadith* that all the sayings of the *Muhaddithun* come in the same category, though the *Muhaddith* is not a Prophet.

Now let us examine the purport of the said *hadith.* The Prophet has suggested the grandest rank for the best of his *Ummah* (namely, the Companions) and that rank is the rank of a *Muhaddith* for 'Umar, and it is not the rank of Prophethood of any complexion. But the Prophet has in a way negated the possibility of Prophethood after him. The *Ummah* has unanimously agreed that the best of the people after the Prophets are the Companions of the Prophet. Even the most eminent of the Companions, viz., the Rightly-guided Caliphs are also not to be entitled to Prophethood, therefore no *Ghawth,* or *Qutb* or any *Wali* (friend or saint) can attain to that high rank of Prophethood. For, according to the consensus of the *Ummah,* no *Wali* (saint) can even attain to the rank of the Companions, even if he should exert his utmost in that direction. From this it also becomes manifest that a non-Prophet cannot excel a Prophet in any way. Now if anyone should claim Prophethood after the Companions of the Prophet, it is a necessary corollary that the non-Prophet Companions shall be more excellent than that who claims to be a Prophet.

***Hadith* No.7:** "(It is related) on the authority of Sa'd ibn Abi Waqqas who reports the Messenger of Allah to have said to 'Ali: "You are to me as was Aaron to Moses, except that there shall be no Prophet after me." (Narrated by al-Bukhari and Muslim under the accounts of the expedition to Tabuk. In the text of Muslim it is added that "the Prophet made him his *khalifa* in some of the expeditions, when 'Ali complained: 'O Messenger of Allah, you have left me behind with women and children.' The Messenger said to him in reply: 'Are you not happy to become to me as was Aaron to Moses, except that there shall not be any form or category of Prophethood after me'." In another reading of Muslim's *Sahih* is: "except that you are not a Prophet."

Those who are engaged in twisting the meaning of *la nabiya ba'di,* they shall find this text as an undeniable rebuttal of their false notions.

***Hadith* No.8:** "(It is related) on the authority of Abu Harairah from the Prophet who is reported to have said: "The Hour shall not come to occur unless two parties fight with each other to the bitterest result, though either of them would be claiming one and the same thing. Again, the Last Hour shall not come to pass unless there should come (to this world) about thirty (or, idiomatically, too many) of the liars and impostors *(dajjals)* each one of them claiming that he is a Messenger of Allah. (Narrated by al-Bukhari, Muslim and Ahmad).

In this *hadith,* every false claimant to Prophethood is called a *dajjal* (anti-Christ) and *kadhdhab* (a liar). The next *hadith* will further clarify the point.

A Question: A pertinent question is posed here. If everyone who claims Prophethood (obviously after our Prophet is a *dajjal* and *kadhdhab,* the number of thirty does not fit here; for, the number of such pseudo-Prophets has already exceeded thirty by many. And several more might also be expected (till the Day of Resurrection).

The Reply: The Hafiz Ibn Hajar has given an apt reply to this question in his *Fath al-Bari* (A Commentary on the *Sahih* of al-Bukhari): "This *hadith* does not refer to everyone who claimed Prophethood; for, there have been innumerable people/men who claimed to be Prophets. More generally it is only those who suffered from mono-mania and melancholy. Here this number refers to such of the pseudo-Prophets who would be able to establish their independent creeds by means of their witchery." *(Fath al-Bari,* Vol. 6, p.453).

The Hafiz (Ibn Hajar) has dispensed with this question with a sweeping argument. He says that although everyone who should claim Prophethood is undoubtedly a liar, yet the thirty of the *dajjals* mentioned in the *hadith* would be only those who would establish themselves and would gain ground, and who would be able to organise their community. We can infer two more corollaries from this: Firstly, that most of such claims are cases of mono-mania, melancholy or madness. Secondly, if a pseudo-Prophet should ever succeed in winning a large following and establish his glory would not be considered a proof of his truth and the reality of his claim. This proves only this much that such a pseudo-Prophet is not an ordinary or insignificant pseudo-Prophet; but is one of the thirty *dajjals* mentioned in the *hadith.*

Now it is useless if the Mirza should feel proud of the great number of his followers, or if he should boast of the popularity and false publicity of his religion. He should also not feel honoured on extracting funds from the people and call it one of his miracles. For, it is now proven that the Mirza is also one of the big thirty *dajjals* mentioned in the *hadith.* A poet says:

> "He was one of the soldiers of
> Iblis. Then he made a progress.
> So that he soon took Iblis as one
> of his servants (lit., soldiers)."

Hadith* No. 9*: "(A similar *hadith* is related) on the authority of Jabir ibn Samura like what is narrated by Muslim *(Fath al-Bari,* Indian Edition, Chapter 14, p.243).

***Hadith* No. 10:** "(It is related) on the authority of Thawban who reports the Messenger of Allah to have said: "There shall soon appear in my *Ummah* thirty liars (and impostors), each of them shall think himself to be a Prophet; while I am the *Khatam al-Nabiyyin* (one who has closed the commissioning of Prophets after him forever), and there shall be no Prophet after me." (Narrated by Muslim).

Would any aspect of the doctrine of *Khatm-i-Nubuwwat* still remain unexplained or ambiguous; after when we have made it absolutely manifest in the light of the *ahadith?* Has not the time yet approached that the Mirza'i *Ummah* should repent and retract from their false nations?

***Hadith* No. 11:** "(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: "I have been preferred above all other Prophets in six of the things: — namely, I have been given terse and pithy sayings; (2) I have been helped by virtue of my awe; (3) booty has been declared (by Allah) lawful to me [while in the olden days booty was not lawful to the former Prophets and their *Ummahs:* A lightning from the sky would fall and accept the offering or booty, by burning it to ashes. This was considered the sign of victory with them]; (4) all the surface of the earth has been made pure for me to perform any devotional prayers (while the former nations had to build separate houses for worship); and the dust is pure for me (and my *Ummah* to perform the *tayammum,* when water be not available for *wudu',* which facility was not granted to the former Prophets and their *Ummahs);* (5) I have been sent as the Messenger/Prophet of Allah to all mankind [while the former Prophets were commissioned to certain races, or nations of some peculiar period, or

to people of a certain geographical region]; and (6) that with me all the Prophets have been ended." (Narrated by Muslim in the chapter on *Fada'il [Virtues and Excellences]).*

***Hadith* No. 12:** "(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: O men, verily there now remains nothing of Prophethood, except the *mubashshirat* (i.e., dreams bearing good tidings)." Al-Bukhari has narrated in the *Sahih* under the chapter concerning Interpretation of the Dreams, Vol. 12, p.331 on the margin of *Fath-al-Bari;* and Muslim (has also narrated it).

The real purport of this *hadith* is that Prophethood has entirely been discontinued and it has totally ended, except a part of it which is known as *Mubashshirat* (namely, the dreams bearing good tidings) which only the true believers are privileged to see (and experience). The *Mubashshirat* are also one of the parts of Prophethood, and this has been fully explained in another of the *ahadith* of al-Bukhari, saying that a true dream is one-forty-sixth of Prophethood.

A Dubiety and its Rebuttal: The Mirza'is should have taken example from the sayings of the Prophet. But instead, their hearts swelled with pride. They did not forsake their false Prophet, and they did not repent. But on the other hand they are bent upon inventing false interpretations to suit the desires of their souls. "And thus does Allah seal up every proud and stubborn heart." (40:37). When it is known that the *ahadith* related from the Prophet seal up the list of Prophets, but on the other hand the Qadianis rejoice and declare that the very *ahadith* go to prove the continuity of Prophethood after our Prophet. "Surely this is a wonderful thing!" (38:4).

It is generally stressed that this *hadith* negates Prophethood except only a part of it. The Mirza'is begin to argue: Look, this is a clear proof of the Prophethood still to be existing. They further say: that even if there be left only a drop of water, it is still called that water is there. In a similar manner, if there remains a little portion of Prophethood, we must claim that Prophethood is still existing and is continuing.

In this age of science and knowledge, on behalf of a pseudo-Prophet it is repeatedly being said that Prophethood is to be considered continuing for a portion of it is definitely known to be existing. Isn't it strange that these people cannot understand the obvious and clear difference between a 'whole' and a 'part'? Why and how should they consider the existence of a part as the existence of the whole? It would otherwise lead us to believe that a part of *salat* (ritual prayers), for example to pronounce (Allah is

Great), would mean a complete and full *salat.* Or, to simply wash the hands only be considered equal to *wudu'.* We cannot call to pronounce the word as the complete formula of *adhan* (call to prayer), nor can we consider fasting for a minute equal to a full day fasting.

We may further say: If this be the blessings of the teaching of the Qadiani tenets and religion, that we be allowed to call a part of the thing to be the whole thing itself, and a part can be as good as the whole, we shall also be allowed to call a brick a fully constructed house, and there shall be no harm if we call 'salt' which is only part of the dish, a full meal. Similarly it would be equally sensible to call 'Pulao' - salt, and to call 'salt' - Pulao. And again there should be no objection to calling a thread a piece of cloth, and a finger-nail a man, and a piece of string a well-knit cot. What a wonderful *Nubuwwat* it is! - which should change in a minute the whole thing!

Now if it is not permissible to take a brick for a house, or salt for the whole meal, or a piece of thread for cloth - we are also not permissible to call one forty-sixth of Prophethood whole Prophethood.

As regards the example of water, wherein a drop of water is still to be called water, and an ocean is likewise called water. The great thinkers of the Mirza'i sect do not understand things as they are. They are always involved in one fallacy or the other. Isn't it funny on their part to take a drop of water for a part of water; while a drop of water is virtually water in its totality, like a river. Everybody knows that every drop of water consists all the component parts of water (hydrogen and oxygen in the ratio of 1:2). The only difference is that in an ocean the component parts of water are in a very huge quantity, while in a drop of water they are few. We cannot call hydrogen water, nor simple Oxygen water. In the same manner it is fallacious to say that a part of Prophethood full Prophethood. It is a logical fallacy and can never be taken as a reliable truth that when a part of Prophethood is to be found existing, the whole of Prophethood is also to be found existing.

***Buruzi* or *Zilli* Prophethood also stands discontinued:** In the above-quoted *hadith* we learn that the Prophet has mentioned that only the true dreams would continue to exist, but not Prophethood. The word 'Prophethood' clearly means Prophethood of all types, forms and categories. The Prophet had negated the appearance of Prophethood of any type, form or category. Otherwise our Prophet should have mentioned any of the forms or categories of Prophethood to continue after him, instead of mentioning the *Mubashshirat* (true dreams, bearing good tidings).

In fact, in this *hadith,* the Prophet has negated entirely all the types, forms and categories of Prophethood after him and in the end has excepted the continuity and existence of true dreams. If any of the forms, types or categories of Prophethood had still to continue appearing or existing, the Prophet should have excepted that particular form, type or category as well.

In order to conceal his inherent hatred for Islam, the Mirza sometimes claims to hold full belief in the doctrine of *Khatm-i-Nubuwwat,* but says that it is only the *Tashri'i* Prophethood which has ended. He adds that his Prophethood is *non-tashri'i.* On another occasion, the Mirza takes a new stand and claims that only 'total Prophethood' has ended, but not the 'partial Prophethood' with which he thinks himself to have been endued. Sometimes he supposes that only the Real (*haqiqi*) Prophethood has ended but not the *zilli* (shadowy) or *buruzi* Prophethood which is peculiar to him. On another occasion he says that the permanent, independent Prophethood is discontinued, but the *non-mustaqill* Prophethood, as his own, shall continue.

In short, the Mirza thought that by issuing such self-contradictory, weak and erroneous statements he would be defending his claim to Prophethood and would as well be able to keep up with the general body of the Muslims by showing his mental alignment with the manifest statutes of the Qur'an and *Hadith* and with the unanimously accepted doctrine of *Khatm-i-Nubuwwat.*

We like to comment on this issue. This *hadith* has exploded all the plans and tricks of the Mirza. If for a moment we should suppose that the various forms or types of Prophethood like *zilli* or *buruzi* as invented by the Mirza himself, be also true and real forms of Prophethood, we still find an open denial of that form or those forms of Prophethood given in the above-quoted *hadith.* For, in the said *hadith* we do not find any form or type or category of Prophethood excepted except the *Mubashshirat* (true dreams). Thus is *zilli* or *buruzi* are also some of the forms and types of Prophethood, they also stand ended and discontinued forever after our Prophet and hence the Mirza could not avail anything even after exerting the best of his efforts to invent interpretations for his defence.

***Hadith* No. 13:** "(It is related) on the authority of Ibn 'Abbas who reports that the Prophet removed the curtain (from the door of his house) and he had then bandaged his head (against headache) during his last illness. People (i.e., some of the eminent Companions) were standing in rows behind Abu Bakr. He addressed them: "O men, now nothing of

Prophethood is left behind (after me) except the true dreams (bearing good tidings) which any Muslim may see or is made to see.” (Narrated by Muslim, al-Nasa’i and others).

***Hadith* No. 14:** “(It is related) on the authority of ‘Abdullah ibn Ibrahim ibn Qariz who swore to have heard Abu Hurairah saying: The Messenger of Allah said: ‘I am the last of the Prophets and my Mosque (at Madinah) is the last of the Mosques (ever built by the Prophets).” Narrated by Muslim, Vol. 1, p.446; and al-Nasa’i who reads: The last of the Prophets and the last of the Mosques).

NOTE: In this *hadith* the word *Khatim al-masajid* means the last of the Mosques ever built by a Prophet; as the same idea is also mentioned in the other *hadith,* which has been narrated by al-Dailami, Ibn al-Najjar and al-Bazzar etc., on the authority of A’isha: “I am the last of the Prophets, and my Mosque shall be the last of the Mosques (built by a Prophet).” As is narrated in the *Kanz.* In other words no Prophet shall ever come after him, no other mosque shall there be to be built by a Prophet.

AN ANECDOTE: The Mirza’is rejoiced very much to find the text given in the *Sahih* of Muslim, for, it was easy for them to twist its meaning to their own personal desire in respect of the problem of *Khatm-i-Nubuwwat.* The term *Khatim al-masajid* could not mean that no other mosque shall ever be built after the Prophet for, it is not plausible. The Mirza’is therefore construed the meaning of the term *Khatim al-Anbiya’* on the same analogy, as a result whereof the term cannot yield the meaning that no Prophet shall ever come after our Prophet.

But the *hadith* narrated by al-Dailami, Ibn al-Najjar and al-Bazzar on the authority of ‘A’isha which *hadith* we have recently mentioned above, saying that the term *Khatim al-masajid* means the last of the mosques ever built by any Prophet - has exploded the plans.

***Hadith* No. 15:** “(It is related) on the authority of Abu Musa al-Ash’ari who reports that the Messenger of Allah used to describe to us his own names (i.e., attributes). So he once said: “I am Muhammad, and Ahmad and al-Muqaffa.” (Narrated by Muslim, Vol. 2, p.26l)

The Imam Sharaf al-Din al-Nawawi explains the name *al-Muqaffa* on the authority of Shamir, as *‘aqib,* which has already been described under *Hadith* No.5 above. Ibn al-A’rabi explains this term to signify “one who follows the Prophets.” This would again ultimately come to mean the Last of the Prophets. Al-Nawawi quotes both of the statements and comments:

It becomes evident that *al-Muqaffa* also means ‘the last’, and the *hadith* means “I am the last of the Prophets.”

***Hadith* No. 16:** “(It is related) on the authority of Abu Hurairah in a (lengthy) *hadith* concerning *shafa’a* (intercession) that the Prophet is reported to have said to (some of) his Companions: When people would request Jesus on the Day of Resurrection (to intercede for them), he would reply: ‘Go to someone other than me. Go to Muhammad sallallahu alayhi wasallam.‘ Therefore they would rush to Muhammad sallallahu alayhi wasallam requesting him: ‘O Muhammad sallallahu alayhi wasallam you are the Messenger of Allah and the last of the Prophets...’” (Narrated by al-Bukhari, Vol. 2, p.685; Muslim, Vol. 1, p.111).

***Hadith* No. 17:** “(It is related) on the authority of Anas who reports the Messenger of Allah to have once remarked: I have been sent and so has the (Last) Hour like these. (Narrated by al-Bukhari in his *Sahih* - *Mishkat al-masabih* under the chapter concerning the Resurrection)[When the Prophet uttered the word ‘like these’ he pointed to his index finger and the middle finger.]

The scholars of *Hadith* are agreed on this point that the Prophet wished to say that no new Prophet shall appear between our Prophet and the Last Day: thus the Last Day and he are joined together without leaving any space between (for any Prophet to appear). Otherwise the *hadith* would be inconsistent. About fourteen centuries have passed, but there are no definite signs of the Last Hour approaching!

In other *ahadith* he is also described as joined with the Day of Resurrection, which means the same. We have explained it under the Qur’anic verse No.62 (p.178), giving a part of the *hadith* related by Abu Zumal. We again quote a few lines from that *hadith:* “As regards the she-camel which you have seen driving in your dream is the same (Last) Hour that shall at last come to pass on us; for there shall not come a Prophet after me, and no other *Ummah* after my *Ummah.*” (Ibn Kathir, Vol. 9, p369).

This makes it clear that the Prophet and the Last Day are joined together meaning that there shall not come another Prophet, nor any other *Ummah* after our Prophet and his *Ummah.*

***Hadith* No. 18:** “(It is related) on the authority of ‘A’isha who reports the Messenger of Allah to have once remarked: In the nations prior to you, there had been *Muhaddithun.* If there were to be any *Muhaddith* in my

Ummah it shall be 'Umar ibn al-Khattab." (Narrated by Muslim, al-Nasa'i, Abu Ya'la and Ahmad).

We have already given the meaning of *Muhaddith* under *Hadith* No. 6 above.

***Hadith* No. 19:** "(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have once said: We are the last of the people (to come to this world) and shall be the earliest of them (to be raised) on the Day of Resurrection, except that they were given the Scripture before us and we were given the Book only after them." (Narrated by al-Bukhari, Muslim and al-Nasa'i, as given in the *Kanz,* Vol. 6, p.230; A similar *hadith* has been narrated by Abu Nu'aim in the *Dala'il al-nubuwwa,* p.9).

This *hadith* has been narrated by Muslim (in his *Sahih)* under the chapter concerning Friday, with four different chains of authorities.

***Hadith* No. 20:** "(It is related) on the authority of Hudhaifa with the words: "We are the last of the people of this world, and the earliest of those (to be raised) on the Day of Resurrection." (Narrated by Muslim, Vol. 2, p.262).

Those of the *ahadith* narrated by doctors of *Hadith* other than al-Bukhari and Muslim

***Hadith* No. 21:** "(It is related) on the authority of Hudhaifa, who reports the Messenger of Allah to have said: In my *Ummah* there shall be twenty-seven liars and impostors, of whom four shall be women. And I am the Last of the Prophets, and no Prophet shall appear after me." (Narrated by Ahmad and Al-Tabarani with a sound chain of narrators. Al-Tahawi has also narrated it in his *Mushkil al-athan,* Vol. 4, p.104).

We have already discussed a *hadith* in which the number of liars and impostors was told thirty (instead of 27). But this does not amount to a discrepancy of any significance. Probably the Prophet was told that there would appear twenty-seven *dajjals,* later this number was raised to thirty.

***Hadith* No. 22:** "(It is related) on the authority of 'Ali who reports that I once suffered from pain, so I went to the Prophet. He asked me to stand where he was himself standing. He then rose up to say the prayers *(salat).* He threw a corner of his upper-garment on me and exclaimed: "O Ibn Abi Talib, you are now cured. Whatever you would ask Allah for me, I too shall ask Allah for you; and whatever I shall ask Allah, Allah will grant

me that, except that I have been told that no Prophet shall come after me. (‘Ali further says;) I rose up and felt that I had not suffered from pain.” (Narrated by Ibn Jarir and Ibn Shahin in the *Sunnah,* al-Tabarani in his *al-Mu’jam al-awsat,* and Abu Nu ‘aim in his *Fada’il al-Sahaba,* as is quoted in the *Kanz.)*

***Hadith* No. 23:** “(It is related) on the authority of Abu Dharr who reports the Messenger of Allah to have said to him: O Abu Dharr, the first of the Prophets was Adam and the last (of them) is Muhammad.” (Narrated by Ibn Hibban in his *Sahih,* Abu Nu’aim in his *Hilyat al-awliya’,* by Ibn ‘Asakir and by al-Hakim al-Tirmidhi, as quoted in the *Kanz,* Vol. 6, p.130. Ibu Hibban has mentioned this *hadith* again in his *Ta’rikh* under the year ten (10), p.69 [in manuscript]. Ibn Hajar has also referred to it in his *Fath al-Bari.)*

***Hadith* No. 24:** “(It is related) on the authority of Malik, and he on the authority of his father, and he again from his grandfather, who reports the Messenger of Allah to have said to ‘Ali: “Don’t you like to be as Aaron was to Moses? Except that there shall be no Prophet after me.” (Narrated by al-Hakim in the *Mustadrak,* and al-Tabarani in his [*Mu ‘jam*] *al-kabir,* as is given in the *Kanz,* Vol. 6, p.l54}

***Hadith* No. 25:** “(It is related) on the authority of Nafi’ who reports the Messenger of Allah to have once remarked: “I am Muhammad, and I am Ahmad. (At the same time) I am *al-Muqaffa, al-Hashir, al-Mahi, al-Khatim* and *al-’Aqib.”* (Narrated by Ahmad, Ibn Sa’d, al-Tabarani and al-Hakim — see *al-Kanz.)*

This *Hadith* means that these are ‘my names (and attributes)’. *Al-Maqaffa* and *al-’Aqib* have already been explained (see *Hadith* No. *5,* and *Hadith* No. 15 above). These words allude to his being the Last of the Prophets. *Al-Hashir* also signifies the same, i.e., the Day of Resurrection will come to pass immediately after our Prophet and no Prophet shall come after him. The term *al-Mahi* signifies that Allah the Exalted will erase and eradicate *kufr* (infidelity) through our Prophet.

***Hadith* No. 26:** “(It is related) on the authority of ‘Awf ibn Malik directly (from the Prophet) who is reported to have said: By Allah, I am indeed the *Hashir,* and the *‘Aqib,* and I am also *al-Muqaffa.”* (Narrated by al-Tabarani and al-Hakim — see *al-Kanz.)*

These three attributes, *Al-Hashir, Al‘Aqib* and *Al-Muqaffa* have been discussed in the last *hadith.* They all signify ‘the Last of the Prophets.’

***Hadith* No. 27:** "(It is related) on the authority of Wahb ibn Munabbih from Ibn 'Abbas who is reported to have heard directly from the Prophet in a lengthy *hadith* concerning the Day of Resurrection, in which *hadith* the Prophet eventually said: The *Ummah* of Noah would say on the Day of Resurrection to our Prophet, O Ahmad, how could you know [this relates to an affair which has been mentioned in the earlier part of the *hadith*] that you and your *Ummah* shall be the last of the *Ummah* (people of one creed of Islam)?" (Narrated by Al-Hakim in *al-Mustadrak,* as in *al-Kanz.)*

***Hadith* No. 28:** "(It is related) on the authority of al-Hasan from seven of the eminent Companions who had taken part in the expedition of Badr, who directly report the Messenger to have said similar words as related by Ibn 'Abbas." (Narrated by al-Hakim in his *al-Mustadrak.)*

***Hadith* No. 29:** "(It is related) on the authority of Abu Sa'id who directly heard the Messenger of Allah say: I am the last of one thousand Prophets or more." (Narrated by al-Hakim in his *al-Mustadrak* — see *al-Kanz,* Vol. 6, p.121).

***Hadith* No. 30:** "(It is related) on the authority of 'Isbad ibn Sariya who reports the Messenger of Allah to have said: I am a servant of Allah, and am the Last of the Prophets." (Narrated by al-Baihaqi, and al-Hakim who considers it sound and correct - as given in the *Al-Durr al-Manthur,* Vol. 5, p.207).

***Hadith* No. 31:** "(It is related) on the authority of Zaid ibn Haritha in connection with a long story about him when some of the people of his house (or tribe) came to the Messenger of Allah in search of him while he had embraced Islam. They asked him: 'O Zaid, rise and accompany us back (to the tribe).' He replied: 'I cannot deem anything of value equal unto the society of the Messenger of Allah in any way!' Then they addressed the Messenger of Allah and said: 'O Muhammad sallallahu alayhi wasallam, we're prepared to offer to you as many *diyas* (blood-wits) as you would like to name for this child, so that we may carry him with us.' The Messenger asked them to profess that there was none worthy to be worshipped except Allah, and that I am the last of his Messengers and His Prophets, then I shall let the boy go with you." (Al-Hakim has related the whole *hadith* with all details in his *al-Mustadrak,* Vol. 3, p.314).

NOTE: The most significant of the points in this *hadith* is that the Prophet has held the doctrine of the Finality of Prophethood a part and parcel of the faith *(iman),* like the *tashahhud* (i.e., to proclaim the Unity of Allah

and to profess that Muhammad sallallahu alayhi wasallam is His Messenger).

Hadith **No. 32:** "(It is related) on the authority of 'Abdullah ibn Thabit who reports that once 'Umar came to the Prophet and said: 'O Messenger of Allah, I passed by one of my brothers belonging to the tribe of Quraiza (Jews). He wrote for me a few of the lines from the *Torah* so that I should place them before you.' On (hearing this) the face of the Messenger blushed with anger, and he said: 'By Him in Whose Hand is my soul, if Moses should now appear among you and you begin to follow him, surely you shall be led astray; for, you are my part of all the nations; and I am your part of all the Prophets'." (Narrated by Ahmad in his *al-Musnad,* as also in *al-Durr al-Manthur* of al-Suyuti, Vol. 2, p.48. Al-Hakim has also narrated it see *al-Kanz,* Vol. 1, p.51).

NOTE: The Prophet has told his *Ummah* in plain and unequivocal terms that no other Prophet can have a claim on this *Ummah* nor this *Ummah* shall ever take any other Prophet for their guidance.

Hadith **No. 33:** "(It is related) on the authority of Anas ibn Malik who reports the Messenger of Allah to have once said: "The Messengerhood and the Prophethood have ended. Therefore there shall not appear a Messenger after me nor any Prophet." (Narrated by al-Tirmidhi, who declares this *hadith* to be correct and sound. Ibn Kathir says in his *Tafsir,* Vol. 8, p.9, that this *hadith* has been related also by Ahmad.)

NOTE: This *hadith* contains the two terms *Nabi* (Prophet) and *Rasul* (Messenger). It is described distinctly that there shall not come after the Prophet any Prophet endued with a *Shari'ah,* nor any *non-tashri'i* Prophet shall ever appear after him. In the early part of this book we have already discussed this point and have explained that according to the multitude of the Muslim scholars, Rasul (Messenger) is a Prophet endued with a *Shari'ah;* while *Nabi* (Prophet) is a general term, and a *Nabi* may be endued with a new *Shari'ah,* or he may be a follower of the previous *Shari'ah.*

Hadith **No. 34:** "(It is related) on the authority of Umm Kurz al-Ka'biya who reports to have heard the Messenger of Allah say: Prophethood has now gone (forever); only the *Mubashshirat* (true dreams) are left behind." (Narrated by Ibn Majah in his *Sunan,* p.286; by Ahmad and al-Tabarani. Ibn Khuzaima has assessed this *hadith* as correct and sound. See *al-Kanz.)*

By *Mubashshirat* in this *hadith* are meant the true dreams bearing good tidings.

***Hadith* No. 35:** "(It is related) on the authority of Abu Umama al-Bahili from the Prophet in a lengthy *hadith* wherein the Prophet said: I am the Last of the Prophets, and you are the last of the nations *(Ummahs).* (Narrated by Ibn Majah in his *Sunan,* p.3O7, chapter concerning the mischief of the *Dajjal,* i.e., Anti-Christ and also narrated by Ibn Khuzaima, al-Hakim and al-Diya' - see the *Muntakhab al-Kanz,* Vol. 6, p.41)

***Hadith* No. 36:** "(It is related) on the authority of Ubaiy ibn Ka'b, from the Prophet in connection with the *hadith* describing the parable of the cornerstone which is fixed in the end. In the end of the *(hadith,* the Prophet says:) 'I am the Last of the Prophets, as was this corner-stone placed (only in the end)'." (Narrated by Ahmad and al-Tirmidhi. Al-Tirmidhi holds this *hadith* as good and correct/sound, yet *gharib*).

These of the thirty-six *ahadith* which go to prove the doctrine of *Khatm-i-Nubuwwat* are sound and correct according to the nomenclature and rules of *Hadith.* These sound and correct *ahadith* are considered as 'final authority'.

The *Sunan arba'a* (the Four Books on *Sunan* i.e., The Rest of the Correct and Sound *Ahadith* Related) by Al-Nasa'i, Abu Dawud, Al-Tirmidhi and Ibn Majah

***Hadith* No. 37:** "(It is related) on the authority of 'Uqba ibn 'Amir who reports the Messenger of Allah to have said: If at all there would be a Prophet after me, it would have been 'Umar ibn al-Khattab." (Narrated by al-Tirmidhi).

It becomes clear from this *hadith* that 'Umar possessed some *kamalat* (perfections) of Prophethood; but even then the office of Prophethood was never to be conferred on him, because Prophethood had been brought to a close. In this *hadith* the word *lau kana* (if it had been) has been used, which indicates that the condition does not exist, hence the thing conditioned also does not exist. Therefore the *hadith* would mean that since no Prophet can come after the Messenger even 'Umar would not be a Prophet.

The Best of the Nations *(Ummahs)* and the Perfections of Prophethood: It also becomes clear from this *hadith* that with the close of Prophethood, the *Kamalat-i-Nubuwwat* (i.e., the perfections of Prophethood) are also closed. But the perfections of Prophethood would

still exist in this *Ummah.* However the office of Prophethood is not to be conferred on anyone henceforth. It can be easily understood from the following analogy: A qualified scholar possesses the capacity and capability of being a teacher, but he cannot be called a teacher unless he fills the job of a teacher in an institution. Or, a fresh graduate is well-versed in the English language and literature and possesses all the qualities and qualifications required for a Deputy Collector; but he cannot be called a Deputy Collector unless he is selected and appointed as such in a post of that trust and responsibility.

In short, the great scholars of this *Ummah* are not devoid of the perfections of Prophethood; and they have of course received a large share of these perfections. But since his Prophethood shall exist and persist till the Day of Resurrection, no one else shall ever be privileged to receive the office of Prophethood after our Prophet, nor shall a need ever arise for commissioning a Prophet, nor is it proper; for, if any other Prophet is appointed in the presence of our Prophet it would be a source of humiliation to the Messenger. Therefore the office of Prophethood is not to be conferred on anyone after him.

Ibn ‘Abbas states in one of the lengthy *ahadith* that all the former nations *(Ummahs)* would pay homage to us and would say: “All the members of this *Ummah* are well-nigh to become Prophets on account of the *kamalat.*” (Narrated by Abu Dawud al-Tayalisi in his *al-Musnad,* p.354. Also narrated by Ahmadi and Abu Ya’la.)

Jalal al-Din al-Suyuti has narrated this topic from Ka’b al-Ahbar in his work *al-khasa’is al-kubra* (p.16). In the *Kanz al‘ummal,* it is related directly from the Prophet that he once said about some of his Companions: “They are well-nigh becoming Prophets.”

This statement also exposes the false pretensions of the Qadianis who say that if it were accepted that Prophethood is closed forever, it would be a source of humiliation for this *Ummah,* for, all the former *Ummahs* took pride in receiving the privilege of Prophethood, while this *Ummah* has been left deprived of it!

The above-quoted *hadith* proves that this *Ummah* has excelled all the former *Ummahs* in respect of the attainment of the *Kamalat-i-Nubuwwat.* Now the want of Prophethood in this *Ummah* is only due to the subsistence of Prophethood of our Prophet. Therefore this again is a source of excellence of this *Ummah,* and not a source of loss or privation for this *Ummah.*

***Hadith* No. 38:** "(It is related) on the authority of Jabir ibn 'Abdullah who reports that when the Messenger of Allah wanted to leave 'Ali behind (as his deputy during the expedition of Tabuk), 'Ali said: 'If you leave me behind what would people say about me?' The Prophet replied: 'Are you not pleased to see yourself in respect of me as Aaron in respect of Moses? Except that there shall be no *Nabi* (Prophet) after me'." (Narrated by Ahmad, Ibn Majah and al-Tirmidhi).

NOTE: It becomes clear from this *hadith* that the type of Prophethood that was once conferred on Aaron is also discontinued. This is also known that the Prophethood of Aaron was not associated with any independent *Shari'ah,* but was subordinate to the *Shari'ah* of Moses and under the laws of the *Torah* and was only for the purpose of propagation. This *hadith* further proves that the Prophethood which the Mirza likes to call non-tashri'i for himself is also discontinued according to this *hadith.*

***Hadith* No. 39:** "(It is related) on the authority of Safina the freed slave of Umm Salama in connection with a lengthy *hadith* concerning a dream in which he saw a scale descending from the heaven. On hearing this dream the Prophet was much dismayed and he then said: 'The Caliphate of Prophethood shall remain only for thirty years. Then it will change into a kingdom.' At this juncture the Messenger of Allah felt very much grieved and he remarked: 'A Caliphate of Prophethood (for a short period) and then kingdom, to whomever He pleases to give'." (Narrated by al-Tirmidhi and Abu Dawud.)

***Buruzi* Prophethood, if that be at all, is also discontinued.** This *hadith* also dispenses away the notion of *buruzi* Prophethood. The *hadith* tells us clearly that there shall remain the Caliphate of Prophethood for some time, and it shall in no case be Prophethood as it is called. If any type of Prophethood was to remain behind, the Prophet should have mentioned it prior to the Caliphate. It is therefore automatically clear that if we should for a moment suppose the newly invented classes or forms of Prophethood, *zilli, buruzi,* non-independent as of reality, these too are discontinued by virtue of this *hadith.*

***Hadith* No. 40:** "(It is related) on the authority of Abu Hurairah who directly reports from the Messenger of Allah who said: Nothing of Prophethood shall remain after me, except the true dreams." (Narrated by al-Nasa'i and Abu Dawud - see the *Fath al-Bari,* Vol. 12, p.331).

From this *hadith* it is to be known that there are no such types of Prophethood as the Mirza endeavours to describe like *tashri'i, non-tashri'i, zilli,* or *buruzi,* to remain after our Prophet.

***Hadith* No. 41:** "(It is related) on the authority of Ibn 'Abbas who reports the Messenger of Allah to have said: "We belong to the last of the *Ummahs* (nations) and to the earliest of those who will be judged (on the Last Day) and called out - where is the *Ummah* of Umayya and their Prophet? For, we shall be the last and also the first." (Narrated by Ibn Majah, as is given in the *Kanz,* Vol. 6, p.23).

***Hadith* No. 42:** "(It is related) on the authority of Bahz ibn Hakim from his father, and he from his grandfather directly from the Prophet who said: On the Day of Resurrection there shall be seventy complete *Ummahs* (nations). We shall be the last of them and also the best of them." (Narrated by al-Tirmidhi, Ibn Majah, and al-Darimi, as is given in the *Kanz,* Vol. 6, p.232. In the *Mishkat* p.584, it is stated that this *hadith* is *hasan* [good]).

***Hadith* No. 43:** "(It is related) on the authority of Mu'awiya ibn Janda who reports the Prophet to have said: You will complete seventy nations, and you will be the best of them and the most honoured of them in the Sight of Allah." (Narrated by Ahmad in his *Musnad,* and al-Tirmidhi, Ibn Majah, and al-Hakim in the *al-Mustadrak* - see *al-Kanz,* Vol. 6, p.23O).

***Hadith* No. 44:** "(It is related) on the authority of Hudhaifa: Nothing shall remain behind of the *mubashshirat* of Prophethood except the true dreams." (Narrated by al-Nasa'i - see *al-Kanz,* Vol. 6, p.33).

***Hadith* No. 45:** "(It is related) on the authority of 'Ali who reports that between both of his shoulders there was the Seal of Prophethood. Thus he was the Last (Seal) of the Prophets. (Narrated by al-Tirmidhi in his *Shama'il,* p.3).

Ahadith from the *Musnad* of al-Imam Ahmad ibn Hanbal

Al-Musnad of the Imam Ahmad ibn Hanbal is one of the most authentic and reliable of the collections of *Hadith.* The Imam selected only 30,000 *ahadith* out of a huge thesaurus of 7,500,000 *ahadith.* The doctors of *Hadith* are agreed in that there is no *hadith* in this collection which should be considered below the rank of *hasan* (good). Therefore all the *ahadith* of the *Musnad* are authentic and reliable.

***Hadith* No. 46:** "(It is related) on the authority of 'Irbad ibn Sariya from the Prophet who is reported to have said: It was already recorded with Allah that I am the *Khatam al-Nabiyyin* while Adam was still in the transitional period." (Narrated in the *Sharh al-Sunnah,* and narrated by

Ahmad in his *Musnad,* as given in the *Mishkat* and *al-Kanz,* Vol.6, p.116). Ibn Sa'd narrates this *hadith* with the following wording: "I am recorded in the *Umm al-Kittab* as *Khatam al-Nabiyyin,* see *al-Kanz,* Vol. 6, p.112).

***Hadith* No. 47:** "(It is related) on the authority of Ibn 'Umar who reports that one day the Messenger of Allah in a manner as if he was to go away said: 'I am the unlettered Prophet; I am the unlettered Prophet; I am the unlettered Prophet and there shall be no Prophet after me…' till he finally said: 'Listen (to me) and obey as long as I stay among you. And when I am taken away (from this world) it is incumbent on you to hold the Book of Allah fast. Take the lawful (given in) the Book for lawful, and take the unlawful of it for unlawful'." (Narrated by Ahmad in his *al-Musnad,* as quoted by Ibn Kathir in his *Tafsir,* old edition with *Tafsir al-Baghawi* on its margin, Vol. 8, p.91. Also narrated by Ibn Mirdawaihi, as quoted by al-Suyuti in the *al-Durr al-Manthur,* Vol. 3, p.131).

It means that as long as the Prophet shall stay among the people, he would continue interpreting and explaining the real purport of the Qur'an and the people should follow his instructions. If anything new crops up before the people after his death, they should try to find out its solution from the very Book of Allah.

Mu'adh ibn Jabal has further explained it in a *hadith* related on his authority that if the solution is not be be found in the Qur'an, we should look for it in his *Sunnah;* and if it is still not to be available in it, one should follow the *Ijma'* (consensus) of the Muslims and it is only then that one should exert to apply a proper analogy.

***Hadith* No. 48:** "(It is related) on the authority of Nu'man ibn Bashir and also of Hudhaifa who report that the Messenger of Allah said: 'Prophethood shall continue among you, as long as Allah will (i.e., as long as the Prophet lives among you). Then Allah the Exalted will gather up the Prophethood, and automatic rule will take its place, which will continue among you as long as Allah will. Then Allah the Exalted will gather up the same. After this a Caliphate on the pattern of Prophethood shall come into existence'. Then the Messenger kept silent." (Narrated by Ahmad in his *Musnad,* and also by al-Baihaqi as quoted by the author of the *Mishkat).*

The Caliphate which is mentioned in the end of this *hadith* refers to the Caliphate that shall prevail in the days of 'Isa - toward the eve of Resurrection.

NOTE: This *hadith* also tells us clearly that there shall not remain behind any kind or form of Prophethood after our Prophet. Only an autocratic ruler shall take its place. This goes to completely explode the self-invented forms of Prophethood like *zilli, buruzi* etc.

***Hadith* No. 49:** "(It is related) on the authority of Hudhaifa who reports a *hadith* similar to that related by al-Nu'man as mentioned above. (Narrated by Ahmad in his *al-Musnad,* and also by al-Baihaqi, as referred to in the *Mishkat).*

***Hadith* No. 50:** "(It is related) on the authority of Hudhaifa ibn Usaid who reports the Messenger of Allah to have said: 'The Prophethood has passed away; so here shall be no Prophethood after me except the *Mubashshirat'* (true dreams bearing good tidings). He was asked: 'O Messenger of Allah, what are the *Mubashshirat'?'* He replied: 'The true dreams which a man may see or if somebody else sees for him in dream'." (Narrated by Ahmad and al-Khatib —see *al-Kanz).*

***Hadith* No. 51:** "(It is related) on the authority of Abu Sa'id al-Khudri who reports the Messenger of Allah to have said to 'Ali: 'You are to me as Aaron to Moses except that there shall not come a Prophet after me'." (Narrated by Ahmad and Abu Bakr al-Mutairi in his work [Vol. 6, p.153] - as quoted in the *Kanz).* This narration has already been discussed.

***Hadith* No. 52:** "(It is related) on the authority of Zaid ibn Abi Awfa who reports the Messenger of Allah to have said: 'O 'Ali, by Him Who has commissioned me with truth (i.e., with a true religion), I have preferred you only for myself, and therefore you are to me as Aaron was to Moses, except that there shall not come a Prophet after me'." (Narrated by Ahmad and Ibn 'Asakir - see *al-Kanz).*

***Hadith* No. 53:** "(It is related) on the authority of Abu Nadra from Ibn 'Abbas in a *hadith* concerning *shafa'a* (intercession): 'Then people will come to Jesus and ask him to intercede for them with Allah so that their accounts are (favourably) settled. He will reply: I am nothing here and of no avail to you, for my Mother and I have been taken for deities beside Allah. Do you think if a substance is placed in a utensil which is then sealed up, can the substance in the utensil be had without breaking the seal? They would say: No. He would then say: 'Verily Muhammad sallallahu alayhi wasallam has come here this day; he has been forgiven all previous and future sins.' The Messenger of Allah then added: 'People would then come to me and request me to intercede for them with Allah so that their accounts are favourably settled. I shall tell them: It is an affair to be done by me. I shall do it.' And at the end the Messenger said: 'We

are the last (of them) and we shall be the first (of them). We shall be the first of them whose accounts will be settled and will be relieved, and who will be given way by other nations (out of respect for us). They will say: It appears that this *Ummah* shall have all of its members to be reckoned Prophets...'" (Narrated by Abu Dawud al-Tayalisi in his *Musnad,* p.354; also narrated by Ahmad and Abu Ya'la with a reading: ('Isa) will say: 'Muhammad sallallahu alayhi wasallam is the *Khatam al-Nabiyyin* and he is present here this day'."

***Hadith* No. 54:** "(It is related) on the authority of Buraid who reports the Messenger of Allah to have said: 'I and the Last Hour have been sent (almost) together. The Last Horn was well-nigh outstripping me'." (Related by Ibn Jarir, with reference to the *Musnad* of Ahmad; as is given in the *Tafsir* of Ibn Kathir, old edition with Baghawi on the margin, Vol. 6, p.156).

In this *hadith* it is hyperbolically expressed that the Day of Resurrection would closely follow the Messenger. Please also refer to *Hadith* No. 17 (supra) where it has been clearly explained that there shall not come a Prophet between the Messenger and the advent of the Day of Resurrection.

***Hadith* No. 55:** "(It is related) on the authority of Abu 'l-Tufail directly from the Prophet: 'There shall not exist Prophethood after me, except the *Mubashshirat* of true dreams'." (Related by Sa'id ibn Mansur, and Ahmad in his *Musnad* and Ibn Mirdawaihi - see *al-Kanz,* Vol. 8, p.33).

***Hadith* No. 56:** "(It is related) on the authority of 'A'isha who reports the Prophet to have said: 'Nothing of Prophethood shall remain behind after me, except the *Mubashshirat* of true dreams'." (Related by Ahmad and al-Khatib - see *al-Kanz,* Vol. 8, p.33).

Other *Ahadith* from the Authentic Works on *Hadith*

In this part of the book we shall discuss only those of the *ahadith* which the great doctors of *Hadith* have narrated in their authentic works. But the *Muhaddithun* (traditionalists) have not commented on them.

***Hadith* No. 57:** "(It is related) on the authority of Jabir ibn 'Abdullah who reports that once the Prophet remarked: 'I am the leader of the Messengers, but I do not feel proud of this. I am the *Khatam al-Nabiyyin,* but I still do not feel proud of this. I am the first to intercede (for the sinners with Allah) and am one whose intercession is accepted, but I do

not feel proud of it'." (Narrated by al-Darimi, and Ibn 'Asakir as quoted in the *Mishkat* - see *al-Kanz,* Vol. 6, p.109).

In the *al-Khasa'is al-kubra* (Vol. 2, p.224) the same *hadith* has been quoted from the *Ta'rikh* of al-Bukhari, *al-Mu'jam al-awsat* of al-Tabarani, and from al-Baihaqi and Abu Nu'aim.

***Hadith* No. 58:** "(It is related) on the authority of Tamim al-Dari who reports a long *hadith* from the Messenger in connection with the questioning in the grave, he (i.e., the dead body) says: 'Islam is my religion, and Muhammad sallallahu alayhi wasallam is my Prophet who is the *Khatam alNabiyyin* (last of the Prophets), they would say to him: You have said the truth'." (Narrated by Ibn Abi 'l-Dunya and Abu Ya'la, as is quoted by al-Suyuti in the *Durr al-Manthur,* Vol. 6, p.165).

This *hadith* also proves that the doctrine of *Khatm-i-Nubuwwat* is one of the important parts of the creed. Even in the short questioning in the grave the dead body is asked to testify to this doctrine.

***Hadith* No. 59:** "(It is related) on the authority of Abu Hurairah who reports the Messenger to have said: 'When Allah the Mighty, the Grand created Adam He informed him of his progeny. Adam saw precedence of one of his children over others. And in the end he saw a light, he asked: O my Lord, who is this? He replied: It is your son Ahmad, who is the first and who is the last; he is the intercessor, and his intercession is to be accepted'." (Narrated by Ibn 'Asakir - see *al-Kanz).*

***Hadith* No. 60:** "(It is related) on the authority of Abu Hurairah who reports the Messenger to have said: 'When Adam descended in India he felt lonely. Gabriel appeared to him and he called to prayer by saying *Allahu Akbar Allahu Akbar* twice, *Ashhadu an Ia ilaha illa 'Ilah* twice, and *Ashhadu anna Muhammadan Rasul Allah* twice. Adam asked Gabriel: Who is Muhammad? He replied: The last of your children to be elevated to Prophethood'." (Narrated by Ibu 'Asakir - see *al-Kanz,* Vol. 6, p.114).

This *hadith* is again narrated in the *Khasa'is al-kubra* Vol. 1, from Abu Nu'aim).

***Hadith* No. 61:** "(It is related) on the authority of Abu Umama who reports the Messenger to have proclaimed in his sermon on the Last Pilgrimage: 'O people, indeed there shall not come any Prophet after me, nor shall there be any other *Ummah* after you. Therefore worship your Lord and say the stipulated five-time prayers, keep fasts during the month (of Ramadan), and pay the poor-due from your properties with alacrity.

You should also obey the commanders of your affairs so that you enter the Paradise of your Lord'." *(Muntakhab al-Kanz,* on the margin of the *Musnad* of Ahmad, Vol. 2, p.391).

NOTE: It became clear from this *hadith* that there shall not come a Prophet of any form after the Messenger, *tashri'i* or *non-tashri'i,* nor *buruzi,* or *zilli,* or *lughawi or juzwi* (partial) as invented by the Mirza. If any type of Prophet was at all to come (after our Prophet) the Prophet should have mentioned him, for obedience unto him ought to have been of more importance than obedience unto the person (commander) in authority. Here in this *hadith* 'obedience unto a commander of your affairs' is considered sufficient.

***Hadith* No. 62:** "(It is related) on the authority of Nu'aim ibn Mas'ud who reports the Messenger of Allah to have said: 'The Last Hour shall not come to pass unless the thirty of the liars should appear, each of them would claim himself to be a Prophet'." (Narrated by al-Tabarani).

***Hadith* No. 63:** "(It is related) on the authority of 'Ubaid Allah ibn 'Amr al-Laithi who reports the Messenger of Allah to have said: 'The Last Hour shall not come to pass unless thirty liars should appear, each imagining himself to be a Prophet before the Day of Resurrection'." (Narrated by Ibn Abi Shaiba).

***Hadith* No. 64:** "(It is related) on the authority of Abu Bakr who says: People had been much talking of the affair of Musailima the impostor, before the Messenger finally addressed the people and after the doxological preamble he said: 'As for this man you have talked too much of him. He is only one of the thirty impostors who would appear before the (great) *Dajjal'*." (Narrated by al-Tahawi in his *Mushkil al-athar,* Vol. 4, p.104).

***Hadith* No. 65:** "(It is related) on the authority of Dahhak ibn Nawfal who reports the Messenger of Allah to have said: 'There shall not come after me any Prophet nor shall there be any *Ummah* after my *Ummah'*." (Narrated by al-Baihaqi in the *Kitab al-ru'ya).*

***Hadith* No. 66:** "(It is related) on the authority of Anas who reports the Messenger of Allah to have said: 'When I was taken at night to the heaven.' (17:3). Then my Lord Allah the Exalted 'drew me near unto Him until I was at the distance of two bows (or, two cubits) length from Him, or yet nearer. (53:9—10). He said to me: O my beloved, O Muhammad! I replied: Here am I at Your service, O my Lord. He then said: Does it grieve you that I have made you the Last of the Prophets. I replied: Not at

all, O my Lord! Then He said: O my beloved, would it grieve your *Ummah* that I have made them the Last of the *Ummahs* (nations). I replied: Never, O my Lord. Then He asked me: Carry My benedictions to your *Ummah* and tell them that I have made them the Last of the *Ummahs.*" (Narrated by al-Khatib and al-Dailami - see in the *Kanz,* Vol. 6, p.112).

***Hadith* No. 67:** "(It is related) on the authority of Abu Hurairah directly from the Prophet explaining the Qur'anic verse: (Remember) when We accepted their covenant from the Prophets, and from you (O Muhammad), and from Noah,..." (33:7). He commented: 'I was the first in respect of creation and I am the last of them in respect of Resurrection'." (Narrated by Ibn Abi Hatim, Ibn Mirdawaihi, Abu Nu'aim in his *Dala'il* (p.6), al-Dailami, Ibn 'Asakir, Ibn Abi Shaiba, Ibn Jarir and Ibn Sa'd, as quoted in the *Tafsir* of Ibn Kathir, old edition, with Baghawi on its margin, Vol. 8, p.89, *al-Darral-Manthur,* Vol. 5, p.84; *Kanz al-'ummal,* Vol. 6, p.112).

***Hadith* No. 68:** "(It is related) on the authority of Qatada who reports the Prophet to have said: 'I was the first of mankind in respect of creation, and shall be the last of them to be raised'." (Narrated by Ibn Sa'd as a *mursal hadith,* as quoted in the *Kanz,* Vol. 6, p.102; also narrated by Ibn Abi Shaiba from Qatada, as in *al-Durr,* Vol. 5, p.184).

***Hadith* No. 69:** "(It is related) on the authority of Mu'adh who reports the Messenger of Allah to have said to 'Ali: 'O 'Ali, Prophethood is being contended between you and me; but the fact is that there shall be no Prophethood after me. Seven of the things shall be contended between you and others, but no one shall be able to compete you out. The one of these things is that you are the earliest of men in believing (on me)'." (Narrated by Abu Nu'aim in the *Hilya,* as quoted in the *Kanz,* Vol. 6, p.156).

***Hadith* No. 70:** "(It is related) on the authority of Anas who reports the Prophet to have said: 'Messengerhood and Prophethood both are discontinued; and hence there shall be no Prophet after me, nor shall any Messenger ever come. But only the *Mubashshirat* shall remain behind'. People asked: 'What are the *Mubashshirat?'* He replied: 'The dreams of the Muslims are a part of the several parts of Prophethood'." (Narrated by Abu Ya'la - see *al-Fath,* Vol. 12, p.232).

NOTE: We have already discussed this *hadith* in detail. Here it is again reiterated that Prophethood shall not exist (after the Messenger) but only a part of it may exist.

***Hadith* No. 71:** "(It is related) on the authority of Sahl ibn al-Sa'idi who reports that once al-'Abbas asked the Prophet to grant him permission to migrate (after he had embraced Islam, and hence obviously after the Conquest of Makkah). The Prophet wrote to him: 'O my uncle, stay where you are; for, Allah has closed the Migration *(hijrah)* on you, as the (chain of) Prophets has been ended with me'." (Narrated by al-Tabarani, Abu Nu'aim, Abu Ya'la, Ibn 'Asakir, and Ibn al-Najjar - see *Kanz).*

After the Conquest of Makkah, the City of Makkah has itself become 'a land of Islam'. Therefore no occasion should arise to migrate therefrom.

***Hadith* No. 72:** "(It is related) on the authority of 'Ali (who reports) that the Prophet once said: 'I have left you behind so that you may act as my vicegerent.' 'Ali said: 'Shall I remain off from you, O Messenger of Allah?' He replied: 'Don't you see yourself to me as Aaron to Moses? Except that there shall be no Prophet after me'." (Narrated by al-Tabarani in his *(al-Mu'jam) al-awsat*).

***Hadith* No. 73:** "(It is related) on the authority of 'Amr with the same wording as recorded by al-Khatib (see *Kanz al-'ummal,* Vol. 6, p.154).

***Hadith* No. 74:** A similar *hadith* is related on the authority of Ibn 'Abbas as is recorded in the *Mu'jam al-Kabir* of al-Tabarani (see *Kanz,* Vol. 6, p.154).

***Hadith* No. 75:** "(It is related) on the authority of Hubshi ibn Junada who reports the Messenger of Allah to have said (to 'Ali): 'O 'Ali, you are to me as was Aaron to Moses, except that there shall not come any Prophet after me'." (Narrated by Abu Nu'aim - as is recorded in the *Kanz).*

***Hadith* No. 76:** "(It is related) on the authority of Asma' bint 'Umais who reports the Messenger of Allah to have said: 'O 'Ali, you are to me as was Aaron to Moses, except that there shall be no Prophet after me'." (Narrated by al-Tabarani).

***Hadith* No. 77:** "(It is related) on the authority of Malik who reports the Messenger of Allah to have said: 'Had there at all been a Prophet after me, it should have been 'Umar ibn al-Khattab!" (Narrated by al-Khatib).

This *hadith* has already been discussed. The obvious meaning of the *hadith* is that although 'Umar al-Faruq is endued with a large share of the perfections of Prophethood yet the gate of Prophethood has been closed after the Messenger. Therefore the office of Prophethood was not to be conferred on 'Umar.

***Hadith* No. 78:** "(It is related) on the authority of 'A'isha who reports the Messenger of Allah to have said: 'I am the Last of the Prophets, and my Mosque (at Madinah) is the last of the Mosques (ever built by a Prophet)'." (Narrated by al-Dailami, Ibn al-Najjar and al-Bazzar - see *al-Kanz).*

The purport of the *hadith* is obvious and manifest that there shall not come any Prophet after the Messenger nor any mosque of a Prophet shall ever be constructed (after him).

***Hadith* No. 79:** "(It is related) on the authority of al-Hasan as a *mursal hadith* (a *hadith* let loose; and technically it is a *hadith* in which the collector of *ahadith* asserts that the Prophet and Messenger of Allah said so), that the Messenger of Allah said: 'I am a Messenger for those whom I find living or who should be born after me'." (Narrated by Ibn Sa'd - see *al-Kanz,* Vol. 6, p.101; *Al-Khasa'is al-kubra,* Vol. 2, p.188).

***Hadith* No. 80:** "(It is related) on the authority of Abu Qubaila who reports the Messenger of Allah to have said: 'No Prophet shall ever come after me, and there shall be no other *Ummah* than yourselves. Therefore worship your Lord, establish the five-time (stipulated) prayers, fast in the month of Ramadan, and always obey the commanders of your affairs so that you enter Paradise'." (Narrated by al-Tabarani and al-Baghawi - see *al-Kanz).*

***Hadith* No. 81:** "(It is related) on the authority of Abu Sa'id al-Khudri who reports the Messenger of Allah to have said: 'No Prophet has ever been commissioned before me but that there was a *Muhaddith* among his *Ummah* (community). If there should at all be a *(Muhaddith)* among my *Ummah,* it shall be 'Umar.'" (Narrated by Ibn 'Asakir - see *al-Kanz;* also narrated by al-Tabarani as recorded in the *al-Khasa'is al-kubra,* Vol. 2, p.129).

We have already noticed that the Messenger had on one occasion described 'Umar as a *Muhaddith* in clear words. We have also noticed in some other *ahadith* that if there at all be a Prophet in this *Ummah,* it shall be 'Umar only. When in the presence of all these asseverations, 'Umar has not been entitled to attain to Prophethood, it becomes clear that nobody shall ever be elevated to the rank of Prophethood (after our Messenger).

***Hadith* No. 82:** "(It is related) on the authority of 'Aqil ibn Abi Talib who reports the Messenger of Allah to have said to him: 'O 'Aqil, by Allah I

love you for two of your characteristics, namely for your close relationship to me and for the love of Abu Talib for you; and as for you, O Ja'far (ibn Abi Talib), your nature and behaviour resembles that of me. And as regards you, O 'Ali, you are to me as was Aaron to Moses, except that there shall not come a Prophet after me'." (Narrated by Ibn 'Asakir – see *al-Kanz*).

***Hadith* No. 83:** "(It is related) on the authority of Abu 'l-Fadl who reports the Messenger of Allah to have said: 'Allah the Lord, the Mighty, the Grand has ten names for me: Muhammad, Ahmad, Abu 'l-Qasim, *al-Fatih, Al-Khatam, al-Mahi, Al-'Aqib, al-Hashir, Yasin* and *Ta'ha'*." (Narrated by Ibn 'Asakir, Ibi. 'Adi in the *Kamil, - al-Kanz,* Vol. 6, p.116).

***Hadith* No. 84:** "Jabir relates directly from (the Messenger of Allah): 'I am Muhammad, and I am Ahmad, and *al-Hashir* i.e., the people will be raised in my days'." (Narrated by al-Tabarani - see *al-Kanz,* Vol. 6, p.116).

***Hadith* No. 85:** "A similar *hadith* is related on the authority of Hudhaifa. (Narrated by Sa'id ibn Mansur in his *Sunan* - *al-Kanz,* Vol. 6, p.116).

***Hadith* No. 86:** "(It is related) on the authority of Ibn 'Abbas who reports the Messenger of Allah to have said: 'I am Ahmad, I am Muhammad, *al-Hashir, al-Muqaffa,* and *al-Khatam'."* (Narrated by al-Khatib, and Ibn 'Asakir - see *al-Kanz,* Vol. 6, p.116).

In all these *ahadith* most of the names mentioned for the Messenger are intended to denote that he is the Last of the Prophets, as we have already explained.

***Hadith* No. 87:** "(It is related) on the authority of Abu Malik al-Ash'ari who reports the Messenger of Allah to have said: 'Verily Allah has started this affair (with me) as Prophethood and General Mercy; to become (in a few days) as Caliphate and Mercy, and later as an austere Kingdom, and finally as audacity, oppression and chaos in the *Ummah'.*" (Narrated by al-Tabarani in his *al-Mu'jam al-kabir* - see *al-Kanz,* Vol. 6, p.29).

***Hadith* No. 88:** "A similar *hadith* is related on the authority of Mu'adh directly (from the Prophet). (Narrated by Abu Dawud al-Tayalisi and by al-Baihaqi in his *Sunan* - *Kanz al-'ummal,* Vol. 6, p.29).

***Hadith* No. 89:** "(It is related) on the authority of 'A'isha directly (from the Messenger of Allah): 'There shall not remain after me anything of the *mubashshirat* except the true dreams which a man may see or is shown to

him'." (Narrated by al-Baihaqi in the *Shu'ab al-imam* - *al-Kanz,* Vol. 8, p33).

Hadith **No. 90:** "(It is related) on the authority of 'Isma ibn Malik from the Prophet who said: 'If at all there had been a Prophet after me it would have been 'Umar ibn al-Khattab'." (Narrated by al-Tabarani - see *al-Kanz,* Vol. 6, p.146).

In some of the previously mentioned *ahadith* it has been stated that 'Umar is not to be a Prophet. Thus it is proven that there shall not come a Prophet after Muhammad sallallahu alayhi wasallam.

Hadith **No. 91:** "(It is related) on the authority of Mu'adh who reports the Messenger of Allah to have said in a long *hadith* concerning *fitnas* (rebellions and mischiefs): 'The Prophethood is now abrogated and has assumed the complexion of oppressive autocracy. May Allah be merciful unto him who should take this kingdom with truth and quit it as he entered it'." (Narrated by al-Tabarani in his *Mu'jam al-kabir* - see *al-Kanz,* Vol. 6, p.29).

Hadith **No. 92:** "(It is related) on the authority of Qatada who reports that once the Prophet was reported to have said on a day (at Makkah) when he was sitting against the wall of the Ka'bah: 'We shall be seventy *Ummahs* to complete the Day of Resurrection. We shall be the last of them and at the same time the best of them.'" (Narrated by Ibn Jarir in his *Tafsir* explaining the term *kuntum kaira Ummah* (You are the best of nations. . . (3:106)) - *al-Durr al-Manthur,* Vol. 6, p.64).

Hadith **No. 93:** "(It is related) on the authority of Muhammad ibn Hazm, one of the Ansar directly from (the Prophet): 'Seventy nations will complete the Day of Resurrection. We shall be the last of them and the best of them.' "(Narrated by al-Mawardi - as is recorded in the *Kanz,* Vol. 6, p.232).

Hadith **No. 94:** "(It is related) on the authority of 'Abd al-Rahman ibn Samura from the Prophet who said: 'My *Ummah* is like a garden, the owner whereof takes care of it. He keeps the wells well dredged, and seats groomed. He lops the small twigs. He gives fruit to a troop one year and fruit of the next year to another troop. Perchance the taste of the second year fruit is better with larger bunches (of fruit) with longer stalks. By Him Who has sent me with the true (religion) Jesus son of Mary will surely find in my *Ummah* people of the status of his disciples.'" (Narrated by Abu Nu'aim - see *al-Kanz,* Vol. 6, p.106).

***Hadith* No. 95:** "(It is related) from Qatada as a *mursal hadith* (from the Prophet): 'I have been sent as a *Khatim* (one who ends a thing, that is Prophethood) and as a *fatih* (one who opens a thing, i.e., the creation). I have also been given the terse and compact laws, and have been given the opening terms." [It is related in the book *al-Khasa'is al-kubra* (Vol. 2, p.194) from Ibn Shihab that by the term *jawami' al-kalim* is meant the terse and compact speech. In the past the Prophets were given by revelation several commandments, but in the case of our Prophet these commandments have been condensed and abridged. As regard *fawatih al-kalim,* it signifies those terms which open up new fields of knowledge, and give rise to some independent branch of learning.] (Narrated by al-Baihaqi in his *Shu'ab al-imam* - see *al-Kanz,* Vol. 6, p.106).

***Hadith* No. 96:** "(It is related) on the authority of 'Amr ibn Qais directly (from the Prophet who said): 'Allah the Exalted has caught (or retained) me for an expected hour and has selected me for an important (job). Therefore we shall be the last of the people on the Day of Resurrection, and shall also be the earliest of them.'" (Narrated by al-Darimi - *al-Kanz,* Vol. 6, p.110).

***Hadith* No. 97:** "(It is related) on the authority of Salman who reports the Messenger of Allah to have said: 'When Allah created the *'Arsh* (Throne), He wrote with a 'light' *(nur)* on the (Throne) by the length of the Pen as wide as the East to the West: (:There is none worthy to be worshipped except Allah, Muhammad is the Messenger of Allah). Everybody will be punished for not obeying him and will be awarded for doing obedience unto him. His *Ummah* shall be the most excellent of all *Ummahs* and the most excellent of them will be Abu Bakr.'" (Narrated by al Rafi'i - *al-Kanz,* Vol. 6, p.l38).

This *hadith* clearly denotes that Abu Bakr al-Siddiq is the most excellent of all the followers of the Prophet, although he was not a Prophet. This also goes to prove that there shall not come any Prophet in this *Ummah.* Otherwise Abu Bakr who is not a Prophet should excel a Prophet - which is infeasible.

***Hadith*. No. 98:** "(It is related) from Ibn 'Abbas that there is no *Wahy* (revelation) except the Qur'an." (See *al-Mu'tasar min mushkil al-athar,* p.452). This denotes that no new Divine Book shall descend from heaven after the Holy Qur'an.

***Hadith* No. 99:** "(It is related) on the authority of Abu 'l-Tufail who reports the Messenger of Allah to have said: 'With my Lord I have ten

names.' Abu 'l-Tufail says: 'Of them I remember only eight – Muhammad sallallahu alayhi wasallam , Ahmad, Abu 'l-Qasim, *al-Fatih, al-Khatim, al-'Aqib, al-Hashir* and *al-Mahi.'"* (Narrated by Abu Nu'aim in his *Dala'il al-Nubuwwa,* p.12).

Hadith **No. 100:** "(It is related) on the authority of Ibn 'Abbas who reports the Messenger of Allah to have said: 'For me is (reserved) Prophethood, and for you only Caliphate.'" (Narrated by Ibn 'Asakir - *al-Kanz,* Vol. 6, p.180).

The division of functions as enumerated in this *hadith* clearly mentions that this *Ummah* shall have nothing more than Caliphate to be conferred on them; for, Prophethood has already ended with our Prophet.

Hadith **No. 101:** "It is related from Ibn Shihab as a *mursal hadith* stating that the Messenger of Allah once remarked (addressing his uncle 'Abbas): 'Feel at peace, O my uncle, for, with you *hijrah* (migration) is ended, as I am the *Khatim al-Nabiyyin* (i.e., the last of the Prophets) in respect of Prophethood."' (As in *al-Kanz,* Vol. 6, p.178). (Narrated by al-Ru'yani and Ibn 'Asakir).

Hadith **No. 102:** "(It is related) on the authority of Salama ibn al-Akwa' who reports the Messenger of Allah to have once remarked: 'Abu Bakr is the best of mankind except that he is not a Prophet.'" (Narrated by al-Tabarani, Ibn 'Adi in his *al-Kamil* - see *al-Kanz,* Vol. 6, p.137).

Hadith **No. 103:** "(It is related) on the authority of 'Ikrima ibn al-Akwa', from his father who relates directly (from the Messenger of Allah): 'Abu Bakr is the best of mankind after me except that he is not a Prophet.'" (Narrated by Ibn 'Adi, al-Tabarani in his *(al-Mu'jam) al-kabir* and al-Khatib in the *al-Muttafaq wa 'l-muftaraq* and by al-Dailami - *al-Kanz,* Vol. 6, p.138).

Hadith **No. 104:** "(It is related) on the authority of 'Ali who reports the Messenger of Allah to have said: 'Gabriel appeared to me. I asked him: Who will migrate (to Madinah) with me?' He said: 'Abu Bakr, and he will be the commander (amir) of the affairs of your *Ummah* after you, and he is the best of the men of your *Ummah* after you."' (Narrated by al-Dailami - *al-Kanz,* Vol. 6, p.138).

Hadith **No. 105:** "(It is related) on the authority of Abu 'l-Darda' who reports the Messenger of Allah to have once addressed him: 'O Abu 'l-Darda', do you walk ahead of one who is more excellent than you in this world and the hereafter. (Remember) that the sun has never risen and set

on a person after the Prophets and the Messengers who should be more excellent than Abu Bakr.'" (Narrated by Ibn al-Najjar - *al-Kanz, Vol.* 6, p.140).

***Hadith* No. 106:** "(It is related) from 'Ali directly from the Prophet who said: 'The best of this *Ummah* after their Prophet is Abu Bakr and then comes 'Umar (in order).'" (Narrated by Ibn 'Asakir - *al-Kanz,* Vol. 6, p.143).

***Hadith* No. 107:** "(It is related) from al-Zubair directly (from the Messenger who said): 'The best of my *Ummah* after me is Abu Bakr and then is 'Umar.'" (Narrated by Ibn 'Asakir - *al-Kanz,* Vol. 6, p.142).

The purport of all these *ahadith* is that Abu Bakr al-Siddiq is the most excellent of all mankind from the *Ummah* of Muhammad sallallahu alayhi wasallam, while he is not to be a Prophet. This clearly indicates that there shall not come in this *Ummah* any Prophet, nor is ever a non-Prophet to be more excellent than a Prophet.

***Hadith* No. 108:** "(It is related) on the authority of 'Umar Ibn al-Khattab in a long *hadith* in which a bedouin is described to have said (to the Prophet): 'I do not believe on you unless this lizard should also believe on you.' The Messenger said: "Who am I? O lizard!' The lizard spoke in a distinct Arabic language which all the audience heard and understood: 'Here am I, O Messenger of the Lord of all the creatures!' He (Prophet) said: 'Whom do you worship?' The (lizard) replied: 'Him Who has His Throne in the heaven, and wields His Power on the earth, Who has His approach to the Sea, has His Mercy in Paradise, in the (Hell) fire is His Punishment.' The (Prophet) then asked: 'And who am I?' The (lizard) replied: 'You are the Messenger of the Lord of all the creatures and the last of (all) the Prophets.'" (Narrated by al-Tabarani in his *(al-Mu'jam) al-awsat,* and his *(al-Mu'jam) al-saghir,* and Ibn 'Adi, al-Hakim in his *al-Mu'jizat,* al-Baihaqi, Abu Na'aim, and Ibn 'Asakir. In the chain of narrators of this *hadith* there is no one who should be considered not reliable except Muhammad ibn 'Ali ibn al-Walid al-Basri, who is a teacher of al-Tabarani and Ibn 'Adi. Al-Suyuti says in his *al-Khasa'is* that in this *hadith* of 'Umar there is another chain of narrators in which this Muhammad ibn 'Ali ibn al-Walid is not to be found. Abu Nu'aim has narrated this *hadith* with this genuine chain of narrators).

***Hadith* No. 109:** A similar *hadith* has been related on the authority of A'isha. (As narrated by al-Baihaqi - see *al-Khasa'is al-kubra,* Vol. 2, p.65).

***Hadith* No. 110:** A similar *hadith* has been related on the authority of Abu Hurairah - narrated by al-Baihaqi - *al-Khasa'is al-kubra.*

***Hadith* No. 111:** A similar *hadith* has been related on the authority of 'Ali - (narrated by Ibn 'Asakir - *al-Khasa'is al-kubra,* Vol. 2, p.65).

Isn't it very sad that wild animals of the forests believe in our Messenger as being the Last of the Prophets, but the Qadianis who claim to be obedient adherents of Islam pay no heed to this doctrine.

***Hadith* No. 112:** "(It is related) on the authority of Abu Zumal al-Juhanni from the Prophet while interpreting one of the dreams (in a long *hadith*) and some of the words of the *hadith* were like this: 'As for the she-camel that your saw in the dream and which you saw me driving was the Last Hour that come to pass on our *Ummah,* for there shall not come a Prophet after me, nor shall there be any other *Ummah* after my *Ummah'*." (Narrated by al-Baihaqi in his *Dala'il al-Nubuwwa* - see Ibn Kathir, *Tafsir,* old edition, with Tafsir of al-Baghawi on the. margin, Vol. 9, p.369).

***Hadith* No. 113:** In a long *hadith* concerning *al-Isra'* (Night-Journey of the Prophet), (it is related) on the authority of Abu Hurairah directly from (the Prophet): "O Gabriel, who is with you?" He said (to the Angels in reply): "It is Muhammad the Messenger of Allah the Last of the Prophets… (till he said)... Then Allah the Blessed said unto him: I have taken you for my beloved. It is also recorded in the *Torah* that Muhammad sallallahu alayhi wasallam is the beloved of the Most Beneficent. And We have sent you to all mankind. I have made your *Ummah* the earliest and the last of all the nations. I have also made your *Ummah* such as no *khutbah* (sermon, or address) shall be valid unless people testify that you are My servant and My Messenger. I have made you the first of the Prophets in creation, and the last of them in respect of Resurrection. I also gave you the seven repeated (verses - i.e., the *Surat al-Fatiha)* and I did not give it to any other Prophet before you: and I have given you the last verses of the *Surat al-Baqara* from that treasure which is (hidden) under the Throne and which I did not give to any other Prophet. I have also made you a *Fatih* (an opener) and a *Khatim* (one who ends a thing)." (Narrated by al-Bazzar - see *Majma' al-zawa'id,* pp.27-29). This *hadith* is also narrated in the *Khasa'is al-kubra,* p.171, on the authority of Ibn Jarir, Ibn Abi Hatim, Ibn Mirdawaihi, Abu Ya'la and al-Baihaqi).

***Hadith* No. 114:** "(It is reported) on the authority of Ibn 'Abbas who reports (from the Prophet) that when Abraham was commanded to quit

the town with Hajirah he was taken on the Burraq. Whenever he passed by a green soft land he asked Gabriel to stay there. But Gabriel every time told him: 'Not here;' Till at last he came to Makkah and he said: 'O Abraham get down here.' He replied: 'What a thing (we should alight at a place) where there is no fruitful valley and no sheep or goats for milk!' Gabriel said: 'Yes, here there shall appear the unlettered Prophet from the progeny of your son, whereby the lofty Word (of Allah) shall be completed.'" *(Khasa'is al-kubra,* p.9).

Hadith **No. 115:** "(It is related) on the authority of Salman who reports (from the Prophet) in the *hadith* concerning *shafa'a* (intercession): 'People shall flock round Muhammad sallallahu alayhi wasallam saying, O Prophet of Allah, it is you with whom Allah opened (the fate of Prophethood) and it is again you with whom He ended (the Prophethood) and it is you who is forgiven (his slips) of the past and the future'." (Narrated by Ibn Abi Shaiba - see *Fath al-Bari,* Vol. II, p378).

Hadith **No. 116:** (It is related) on the authority of 'Abdullah ibn al-Harith from the Messenger of Allah who said: 'Even if Moses should come down unto you and you begin to obey and follow him and also forsake me, you will certainly be led astray. For, of the Prophets, I alone am to your lot, and of the *Ummahs* (nations) you alone are sent to my lot.'" (Narrated by al-Baihaqi in the *Shu'ab al-imam,* vide *al-Kanz,* Vol. 1, p.49).

A *hadith* of the similar purport has already been discussed on the authority of the *Musnad* of Ahmad (No. 48) in which he reserved himself particularly for this *Ummah,* and as well denied any Prophet for this *Ummah* other than himself.

Hadith **No. 117:** "A similar *hadith* as related on the authority of Abu '1-Darda' has been narrated by al-Tabarani in his *al-Mu'jam al-kabir (al-Kanz,* Vol. 1, p.5).

Hadith **No. 118:** "(It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: 'When the *Torah* was revealed unto Moses and he read it, he found in it this *Ummah* mentioned.' He said (unto Allah): 'O my Lord, I find in these tablets (mention of) an *Ummah* who are the last of all men, yet are the earliest of them. I wish You had made them my *Ummah'.*" (Narrated by Abu Nu'aim, *Dala'il al-Nubuwwa,* p.14).

Hadith **No. 119:** "Ibn 'Asakir narrates from Abu 'l-Zubair, and he from Jabir directly (from the Prophet who says): 'Between the shoulders of Adam it was scribed: 'Muhammad sallallahu alayhi wasallam is the

Messenger of Allah and the Last of the Prophets.'" *(al-Khasa'is al-kubra,* Vol. 1, p.7).

***Hadith* No. 120:** "(It is related) on the authority of Anas - in a lengthy *hadith* - who reports the Messenger of Allah to have said: 'Verily Moses once prayed to Allah the Exalted: make me the Prophet of this *Ummah* (i.e., the *Ummah* of Muhammad sallallahu alayhi wasallam. (Allah) said: 'The Prophet of that *Ummah* shall be from among them.' He then prayed: 'Make me a member of the *Ummah* of that Prophet.' (Allah) said: 'You came before him, and he will after (you). But I shall put you together in the *Dar Jalal* (House of Majesty) i.e., the Last Day.'" (Narrated by Abu Nu'aim in the *Hilya* - as recorded in *al-Khasa'is,* Vol. 1, p.14).

It is evident from this *hadith* that even a grand Messenger as Moses could not be taken as a member of this *Ummah,* therefore no other person can even attain to Prophethood after our Prophet. Secondly, the word *nabiyyuha* 'the Prophet of this *Ummah'* is worthy of note. It is in singular form which indicates that there shall only be one Prophet for this *Ummah,* otherwise the term 'one of the Prophets of this *Ummah'* should have been used.

***Hadith* No. 121:** "(It is related) on the authority of Mujahid from the Prophet who said: 'I am Muhammad, and Ahmad; I am the Messenger of Mercy. I am the Messenger of *Jihad.* I am al-*Muqaffa* (the last Messenger), and the *Hashir* (one after whom the Day of Resurrection shall come to pass). I have been sent for *Jihad,* and not for Agriculture.'" (Narrated by Ibn Sa'd - as recorded in the *Khasa'is,* Vol. 1, p.76).

***Hadith* No. 122:** "(It is related) on the authority of 'Abdullah ibn Mas'ud while describing the story of Ascension (in a long *hadith)* in which the Messenger of Allah said: 'Abraham said to me: O my son, you are going to meet your Lord this evening, and your *Ummah* is going to be the last of all nations and also the weakest of them. If ever you can do for this *(Ummah),* endeavour to have the easiest thing for your *Ummah.* Do it.'" (Narrated by Ibn 'Arafa, Abu Nu'aim, Ibn 'Asakir, through Ibn Abi 'Ubaida from Ibn Mas'ud - see *al-Khasa'is* Vol. 1, p.162).

***Hadith* No. 123:** "(It is related) on the authority of 'A'isha who reports the Prophet to have said: 'Every *Ummah* must have a *Mu'allim* (teacher) or two. If there should have been any in my *Ummah,* one of them should be 'Umar ibn al-Khattab.'" (Narrated by al-Tabarani in the *(Mu'jam) al-awsat* as recorded in the *al-Khasa'is al-kubra,* Vol. 2, p.129).

A number of *ahadith* bearing the same subject-matter have already been discussed. But in this *hadith* the word *Mu'allim* has been employed instead of *Muhaddith.* The purport and tone of all these *ahadith* are not different. They point to the main meaning that the Prophethood is ended.

***Hadith* No. 124:** "Ibn 'Asakir has narrated a long *hadith* on the authority of Salman who reports that Gabriel once said to the Prophet: 'Verily your Lord says: If I had selected Adam no harm, I have ended the chain of Prophets with you. And I have not created anyone more honourable than you.'" *(Al-Khasa'is al-kubra,* Vol. 2, p.193).

***Hadith* No. 125:** "(It is related) on the authority of Ibn 'Abbas who reports the Messenger of Allah to have said: 'Verily Allah has helped me through four of the Viziers - two from heaven, Gabriel and Michael; and two from the dwellers of this globe, Abu Bakr and 'Umar.'" (Narrated by al-Bazzar and al-Tabarani - as recorded in *al-Khasa'is al-kubra,* Vol. 2, p.200).

This *hadith* indicates that Abu Bakr and 'Umar are the Viziers of the Prophet. But in spite of all these high qualities they are not to be reckoned Prophets. The *Ummah* holds consensus on this view. While the former Prophets had their Viziers elevated to the rank of Prophets. Allah says: "And We appointed him Aaron his brother for a Vizier." (25:37). And on another occasion Moses prays in these words: "And give me a Vizier (or, counsellor) of my family, i.e., Aaron my brother." (20:30-31).

When the Prophet had no Viziers or counsellors who could only be Prophets, while the former Prophets had Prophets as their Viziers. It therefore becomes evident that this *Ummah* shall not have any other Prophet than himself.

***Hadith* No. 126:** "Ibn Jarir has narrated in his work the *Kitab al-sunnah,* a *hadith* related on the authority of Jabir ibn 'Abdullah who reports the Messenger of Allah to have said: 'Indeed Allah has selected my Companions over all mankind with the exception of the Prophets and the Messengers. He also selected four of my Companions - Abu Bakr, 'Umar, 'Uthman and 'Ali, and made them the best of my Companions. And all of my Companions bear good in them.'" (Narrated in the *al-Khasa'is al-kubra,* Vol. 2, p.203).

This *hadith* proves that the Companions are the best of the whole *Ummah,* though they are not to be elevated to the rank of Prophets.

***Hadith* No. 127:** "(It is related) on the authority of 'Umar who reports that the Messenger of Allah (in a long story) said: 'O Jew, you and your people are the first of the people (prior to us), but we are the last of the people and yet the excellent of them on the Day of Resurrection.'" (Narrated by Ibn Rahuya in his *Musnad,* Ibn Abi Shaiba in his *Musannaf* - as recorded in *al-Khasa'is al-kubra,* Vol. 2, p.209).

***Hadith* No. 128:** "Abu Nu'aim narrated a long *hadith* on the authority of Khalid ibn al-Walid whom Mahan the Governor of Roman Emperor in Syria asked: 'Did your Messenger ever give you the information that there shall come a Prophet after him?' He replied: 'No, he rather said that there shall be no Prophet after him. He also informed that 'Isa ibn Maryam had already given a good tiding about him to his people.' The Roman (Mahan) said: 'I am also one of the witnesses for this.'" (see *al-Khasa'is,* Vol.2, p.484).

***Hadith* No. 129:** "(It is related) in a long *hadith* on the authority of Anas directly (from the Prophet) who said: 'All praise be to Allah Who had sent to me as Mercy for the creatures and (Messenger) unto all mankind... (till he said:) and made my *Ummah* the last of the nations, and still they are the first of them. Allah the Blessed the Exalted said: I made your *Ummah* the last of the people and yet they are the first of them… (till He said:) I made you the first of the Prophets in respect of creation, and the last of them in respect of Resurrection… (till He said:) and I made you the *Fatih* (one who opens the chain of Prophets) and the *Khatim* (one who closes the chain of Prophets).'" (Narrated by Abu Na'aim as recorded in the *al-Khasa'is al-kubra,* Vol. 2, p.197).

***Hadith* No. 130:** "(It is related) on the authority of Ibn 'Umar who reports that the Messenger of Allah said to 'Ali: 'Are you not pleased to be to me as Aaron was to Moses, except that there is no Prophethood and no inheritance after me?'" (Narrated by al-Tabarani - as recorded in the *Khasa'is,* Vol. 2, p.249).

***Hadith* No. 131:** "Abu Nu'aim has narrated (a *hadith)* on the authority of Yunus ibn Maisara ibn Halbis who reports the Messenger of Allah to have said: 'An angel came to me with a tray of gold and tore open my chest (or belly). He took out a clot from my belly and then washed it. Then he sprinkled some powder over it. Then (the angel said:) You are Muhammad the Messenger of Allah, the *Muqaffa* and the *Hashir* (i.e., there shall not come a Prophet after you and then shall the Day of Resurrection come to pass'." *(al-Khasa'is,* Vol. 1, p.125*).*

Hadith **No. 132:** "Al-Darimi and Ibn 'Asakir narrate on the authority of Ibn Ghanam who reports that once Gabriel descended (from heaven) unto the Messenger of. Allah and tore open his belly. Then Gabriel said: 'A heart that guards and preserves (you), having two ears to listen (to the admonition of Allah), and two eyes which are penetrating. This is Muhammad the Messenger of Allah, the *Muqaffa,* the *Hashir* (as explained above).'" (Narrated in the *Khasa'is,* Vol. 1, p.65).

Hadith **No. 133:** "(It is related) on the authority of al-Nu'man ibn Bashir who reports that once Zaid ibn Kharija one of the chiefs of the *Ansar* was walking along one of the streets in Madinah in the afternoon between times of Zuhr and *'Asr* prayers, when he suddenly fell down and died (on the spot). The *Ansar* got wind of it and they rushed to him and carried him back to his house. They covered him and wrapped him with two sheets and an upper garment. In the house there were some ladies from the *Ansar.* The women were wailing (over his death). Some of the men of the *Ansar* were also present there. This state of affairs continued so till suddenly between the hours of *Maghrib* and *'Isha'* prayers they heard a voice: *'Ansitu, ansitu,* (Attend thereto and listen)!' They turned round to listen. Lo it was a voice from beneath the clothes. They uncovered the face of the body. He was uttering with his tongue: 'Muhammad sallallahu alayhi wasallam is the Messenger of Allah, the unlettered Prophet the Last of the Prophets. There shall not come a Prophet after him.' These words are to be found in the First Book *(Torah/Injil).* It is a truth, it is a truth!"

Hadith **No. 134:** "Abu Ya'la narrates a *hadith* with a good *isnad* (chain of authorities) from 'Abdullah ibn al-Zubair who reports the Messenger of Allah to have said: 'The (Last) Hour shall not come to pass till thirty liars *Dajjals* (impostors) should appear and among them would be al-Musailima and (al-Aswad) al-'Ansi and al-Mukhtar.'" (As recorded in the *Fath al-Bari,* Indian edition, Part 14, p343).

Hadith **No. 135:** "(It is related) on the authority of Ibn Umar in a long *hadith* concerning the address of Abu Bakr al-Siddiq wherein he is reported to have said (in the beginning): 'Look, Allah the Exalted has gathered them together through Muhammad sallallahu alayhi wasallam and made them one solid permanent and moderate *Ummah'.*" *(Kanz al-'ummal,* Vol.3, p.142).

This *Ummah* shall be solid and permanent, i.e., who can continue and subsist till the Day of Resurrection, only when no other Prophet is to come between.

***Hadith* No. 136:** "Al-Baihaqi has narrated a *hadith* in his *Dala'iI al-Nubuwwa* concerning the *Isra'* (Ascension) as related on the authority of Anas, wherein he reports: 'As and when the Prophet was going up (to heaven) he met a group of creatures of Allah who greeted him saying: Peace be upon you, O the first (in creation), and peace be upon you, O the last (of all the Prophets), and again peace be upon you, O the *Hashir* (one with whom the Resurrection shall come to pass.'" (Al Zurqani: *Sharh al-mawahib,* Vol. 6, p.40). In the end of this *hadith* it is reported: Gabriel informed the (Messenger): As for those who have greeted you, they were Ibrahim (Abraham), Moses and Jesus."

The word *akhir* (the last [of all the Prophets]) and the *Hashir* indicate the truth of the doctrine of *Khatm-i-Nubuwwat.*

***Hadith* No. 137:** "(It is related) on the authority of Ibn 'Abbas directly from the Prophet who is reported to have said: 'Abu Bakr and 'Umar belong to me as Aaron belonged to Moses.' " (Ibn al-Jawzi).

In this *hadith* the first two Elders (namely, Abu Bakr and 'Umar) are given the status of Aaron although they were not Prophets like Aaron. This means that there shall not come in this *Ummah* any Prophet (after our Prophet). If it had been feasible these two Elders who had been elevated to the rank of Aaron should have also been Prophets.

***Hadith* No. 138:** "(It is related) on the authority of Abu Hurairah directly from the Prophet who is reported to have said: 'Abu Bakr and 'Umar are the best of the dwellers of heaven and earth, and the best of those who would (come into existence, till the Day of Resurrection.'" (Narrated by al-Dailami, see *Kanz,* Vol. 6, p.l43).

This *hadith* manifestly clarifies the aim we are driving at, i.e., the two Elders shall remain reckoned as the best of all the generations to come till the Day of Resurrection. As a necessary corollary, we should say that no Prophet shall ever come, lest it should be inconsistent that a non-Prophet excels a Prophet. Two other *ahadith* of the same subject-matter have already been discussed.

***Hadith* No. 139:** "(It is related) on the authority of Abu Umama directly from the Prophet who is reported to have said: 'A balance was brought before me (in a dream) and I was placed in one of the scales. Then all the members of my *Ummah* were called up and placed in the other scale. I outweighed the whole of my *Ummah.* I was then taken out of the scale and Abu Bakr was placed in that very scale; he also outweighed the whole of my *Ummah.* Then Abu Bakr was removed from the scale, and 'Umar

ibn al-Khattab was called up to be placed in that very scale. Here again he outweighed the whole of my *Ummah.* After this the balance was taken up to the heaven and I saw it (going up).'" (Narrated by Abu Nu'aim in the *Fada'il al-Sahaba* - *Kanz,* Vol. 6, p.143).

Hadith **No. 140:** A similar *hadith* has been related on the authority of Mu'adh ibn Jabal with some change narrated by al-Tabarani in his *Mu'jam al-kabir* as recorded in the *Kanz al-' ummal,* Vol. 6, p.143).

Hadith **No. 141:** "(It is related) on the authority of Ibn Mas'ud who reports the Prophet to have said: 'Say, O our Allah, may your blessings and graces be upon the Chief of the Messengers, and the leader of the pious, and the last of the Prophets.'" (Narrated by al-Dailami, directly from the Prophet. The Hafiz Ibn Hajar al-'Asqalani says: This *hadith* is *mawquf* (i.e., a restricted *hadith* related by one of the Companions of the Prophet - as narrated by Ibn Majah - *al-Kanz,* Vol. 1, p.125).

Hadith **No. 142:** "(It is related) on the authority of al-Dahhak ibn Nawfal in a long *hadith* concerning a dream directly (from the Prophet): 'The world is to stay for seven thousand years; and as for the last of the one thousand years... (to his saying)... and as for the she-camel that you saw (in the dream) and that you saw me driving it is the (Last) Hour which shall come to pass on us. (Therefore) there shall be no Prophet after me and no *Ummah* shall follow my *Ummah.*" (Narrated by al-Tabarani in (his al-*Mu'jam) al-kabir,* and by al-Baihaqi - see *al-Kanz,* Vol. 8, p35).

Hadith **No. 143:** "(It is related) from 'Ali in connection with the formulae of *Salat,* i.e., benedictions *(Darud)* to be sent to the Prophet (that it is to be added): 'The last of all the Prophets and the leader of the Messengers…'" (Narrated by 'Iyad in his *Al-Shifa'*).

Those *Ahadith* from which the Doctrine of *Khatm-i-Nubuwwat* is inferred

Hadith **No. 144:** "(It is related) on the authority of 'Ali as a *Marfu'* (exalted *hadith,* i.e., one related or performed by the Prophet and handed down in a tradition): 'Verily there shall soon come to pass a *fitna.'* (trouble, mischief, chaos). He was asked: 'Then what is the way out?' He said: 'The Book of Allah (is with you). It contains the stories of the former people and prophecies about those who will follow you. These are decisions of your disputes. This gives you the last (final) decision (on any matter). It is not a mere plaything. One who shall discard it with transgression, Allah shall destroy him. One who shall seek guidance from

anything other than this, Allah shall lead him astray.'" (Narrated by Ahmad and al-Tirmidhi - *al-Kanz,* Vol. 1, p.45).

***Hadith* No. 145:** A similar *hadith* has been related on the authority of Zaid ibn Arqam with a slight change in its wording: "One who shall adhere to it and keep on it, he shall be on the right path: but one who ever missed it shall go astray." (Narrated by Ahmad in the *Musnad,* and by 'Abdullah ibn Humaid - *al-Kanz,* Vol. 1, p.145).

***Hadith* No. 146:** "(It is related) on the authority of Zaid ibn Arqam as a *Marfu' (hadith):* 'I am leaving with you the Book of Allah which is the Chord of Allah. Whoever follows it shall be on the right path, and whoever abandons it shall be going astray.'" (Narrated by Ibn Abi Shaiba, and Ibn Hibban in his *Sahih* - *al-Kanz,* Vol. 1, p.147).

These *ahadith* prove that no other Divine Book shall ever be revealed, nor any new *Shari'ah* be sent down. No word of the Qur'an shall ever be abrogated. These are the proofs of the discontinuity of the *tashri'i* Prophethood.

***Hadith* No. 147:** "(It is related) on the authority of Anas who reports the Messenger of Allah to have once said: 'O people, Allah has revealed His Book in the tongue of His Prophet, and has made all of His lawful things lawful for him, and made all of His unlawful things unlawful for him. Whatever Allah has made lawful in His Book in the tongue of His Prophet shall remain lawful till the Day of Resurrection and whatever He has declared unlawful in His Book in the tongue of His Prophet shall remain unlawful for ever.'" (Narrated by Abu 'l-Nasr al-Sanjari in his *al-Amana* - see *al-Kanz,* Vol. 1, p.50).

***Hadith* No. 148:** "(It is related) on the authority of Jabir ibn Samura who reports the Messenger of Allah to have said: 'This religion shall remain in vogue; and a party of the Muslims shall continue fighting for its defence till the Day of Resurrection shall come to pass."' (Narrated by Muslim - *al-Kanz,* Vol. 6, p.23).

***Hadith* No. 149:** A similar *hadith* has been related by al-Mughira as narrated by al-Bukhari and Muslim - see *al-Kanz,* Vol. 6, p.231).

***Hadith* No. 150:** A similar *hadith* has been related by Abu Hurariah as narrated by Ibn Majah - see *al-Kanz,* Vol. 6, p.231).

***Hadith* No. 151:** A similar *hadith* has been related by 'Umar as narrated by al-Hakim in his *al-Mustadrak (al-Kanz,* Vol. 6, p.231).

***Hadith* No. 152:** A similar *hadith* has been related on the authority of Mu'awiya as narrated by Ahmad in his *al-Musnad,* by al-Bukhari and Muslim *(al-Kanz,* Vol. 6, p.232).

***Hadith* No. 153:** A similar *hadith* has been related on the authority of Thawban as narrated by Muslim, al-Tirmidhi and Ibn Majah - *(al-Kanz,* Vol. 6, p.132).

***Hadith* No. 154:** A similar *hadith* has been related on the authority of 'Uqba ibn 'Amir with a slight change in its wording: "till the (Last) Hour should come to pass and they stick to it." (Narrated by Muslim - *al-Kanz,* Vol. 6, p.132).

***Hadith* No. 155:** A similar *hadith* has been related on the authority of 'Imran ibn Husain with a minor change in wording: "till the last of them should fight the *Dajjal* (impostor)." Narrated by Ahmad in his *al-Musnad,* by Abu Dawud, and by al-Hakim in his *al-Mustadrak* - (see *al-Kanz,* Vol. 6, p.132).

***Hadith* No. 156:** A similar *hadith* has been related on the authority of Qurra ibn Iyas as narrated by Ibn Hibban in is *Sahih,* by Ahmad and al-Tirmidhi - *(al-Kanz,* Vol. 6, p.232).

***Hadith* No. 157:** A similar *hadith* has been related on the authority of Salama ibn Nufail narrated by al-Tabarani in his *(al-Mu'jam) al-kabir,* and by Ibn Sa'd - see *al-Kanz,* Vol. 6, p.235.

***Hadith* No. 158:** A similar *hadith* has been related on the authority of Anas as narrated by Ibn Hibban in his *Sahih* - *al-Kanz,* Vol. 6, p.235.

***Hadith* No. 159:** A similar *hadith* has been related on the authority of Zaid ibn Arqam as narrated by 'Abd ibn Humaid.

***Hadith* No. 160:** A similar *hadith* has been related on the authority of Sa'd ibn Abi Waqqas as narrated by Abu 'l-Nasr al-Sanjari in his *al-Ibana,* and by al-Harawi in the *Damm al-kalam* - see *al-Kanz,* Vol. 6, p.235.

All these four *ahadith* enumerated above declare in plain words that the *Ummah* of Muhammad shall endure till the Day of Resurrection. This is a clear proof of the fact that there shall not come a Prophet after our Prophet. Otherwise those people will be called after the name of their Prophet, in the manner as the former nations of the previous Prophets who

eventually believe on our Prophet are known as the *Ummah* of our Prophet and not the *Ummah* of any former Prophet.

***Hadith* No. 161:** "(It is related) on the authority of Ibn 'Abbas directly from the Prophet who is reported to have said: 'I have been given five such things as are not given to any of the former Prophets, and I am yet not proud of them - I have been sent to all mankind (including) the red, brown and the black. (Every) Prophet before me was sent to his own race or nation.'" (Narrated by Ahmad in his *al-Musnad,* and al-Hakim (al-Tirmidhi) - see *al-Kanz,* Vol. 6, p.109).

***Hadith* No. 162:** "(It is related) on the authority of 'Ali directly from the Prophet who is reported to have said: 'I have been granted five things which have never been given to any Prophet before me. I have been commissioned to the white, the black and the red, (or the brown)...'" (Narrated by al-'Askari in the *Amthal* - see al-Kanz, Vol. 6, p.109).

***Hadith* No. 163:** A similar *hadith* has been related on the authority of Abu Dharr (narrated by Ahmad in his *al-Musnad,* al-Hakim in his *al-Mustadrak,* and al-Darimi - see *al-Kanz,* Vol. 6, p.109).

***Hadith* No. 164:** A similar *hadith* has been related on the authority of 'Abdullah ibn 'Umar as narrated by al-Hakim (al-Tirmidhi), al-Tabarani in his *(al-Mu'jam) al-kabir* - see *al-Kanz,* Vol. 6, p.109.

***Hadith* No. 165:** A similar *hadith* has been related on the authority of Abu Musa al-Ash'ari - as narrated by Ahmad in his *al-Musnad* and by al-Tabarani in his *(al-Mu 'jam) al-kabir* - see *al-Kanz,* Vol. 6, p.109.

***Hadith* No. 166:** " (It is related) on the authority of Amr ibn Shu'aib, from his father, from his grandfather who reports the Messenger of Allah to have said: 'The last evening I have been granted five of the things which have never been granted to any other Prophet before me. As for the first of them it is that I have been commissioned to all mankind in general, for, every other Prophet before me had been commissioned only to his own nation or race.'" (Narrated by Ahmad in his *Musnad,* and by al-Hakim (al-Tirmidhi) - see *al-Kanz,* Vol. 6, p.110).

***Hadith* No. 167:** A similar *hadith* has been related on the authority of Abu Umama as narrated by al-Tabarani in his *(al-Mu'jam) al-kabir.* Al-Tirmidhi has narrated only a part of it; and considered it *Sahih* (genuine) and *Hasan* (good) – (*al-Kanz,* Vol. 2, P.110).

***Hadith* No. 168:** "(It is related) on the authority of Khalid ibn Ma'dan who reports the Messenger of Allah to have said: 'I have been commissioned to all mankind.'"

These *ahadith* go to prove that the Prophet has been sent to the whole world and for all the dwellers of this globe till the Day of Resurrection. All people who lived in this world from his time to the Last Day will belong to his *Ummah.* This Prophethood is universal, - universal in respect of all nations, races, generations, etc., and universal in respect of time and age. We have already explained this point in the *ahadith* mentioned above, in the *hadith* of Hasan who reports the Prophet to have said: "I am the Messenger (of Allah) sent unto him whom I find in my days and also unto him who shall be born after me."

However, the Prophethood of the Messenger is universal, i.e., for all the peoples of the world and for all times to come till the Day of Resurrection. Thus his Prophethood would continue till the Last Day. When this is proven as a fact and reality, no Prophet shall ever come (after him): If this be not so, it will be mere humiliation of the Prophet. The following *ahadith* will further bear it out.

***Hadith* No. 169:** "(It is related) on the authority of Abu Umama who reports the Messenger of Allah to have said: 'Verily Allah the Exalted, the Mighty has sent me as a Mercy unto all the people and as a source of guidance for the believers.'" (Narrated by Ahmad in his *al-Musnad,* and al-Tabarani in his *(al-Mu'jam) al-kabir).*

***Hadith* No. 170:** "(It is related) on the authority of Miswar ibn Makhrama whom the Messenger of Allah is reported to have remarked: 'Verily Allah has sent me unto all mankind as a source of Mercy.'" (Narrated by al-Tabarani in his *(al-Mu'jam) al-kabir* - see *al-Kanz,* Vol. 6, p.111).

***Hadith* No. 171:** A similar *hadith* has been related on the authority of Anas as narrated by al-Hasan ibn Sufyan, Ibn Manda, Abu Nu'aim and Ibn al-Naffar. See *al-Khasa'is al-kubra,* Vol. 1, p.16.

***Hadith* No. 172:** "(It is related) on the authority of 'Urwa ibn Ru'aim as a *marfu' hadith:* 'The best of my *Ummah* are those who are the first (earliest) of them and also the last of them. In the earliest group of them is the Messenger of Allah, and in the last of them shall be Jesus son of Mary. Between these two main groups shall be people with a crooked path. They do not belong to your group, nor are you among them."' (Narrated by Abu Nu'aim in his *al-Hilya* as a *mursal* tradition - *al-Kanz,* Vol. 2, p.132).

***Hadith* No. 173:** "(It is related) on the authority of Zumal ibn 'Amr al-'Adhari in a long *hadith* (in which the Prophet is reported to have said): 'O the people of Arabia, I am the Messenger of Allah to all mankind... (till he eventually remarked…) As for those who accepted (my call) for them there shall be Paradise as a mark of hospitality and of recompense. But as for those who rejected me, for them there shall be Hellfire as a seat'" - *al-Kanz.*

***Hadith* No. 174:** " (It is related) on the authority of Ibn 'Abbas directly (from the Prophet, who is reported to have said): 'Indeed Allah has helped me with four of the Viziers - two from the dwellers of heaven, namely Gabriel and Michael; and the two of them from the dwellers of this world, namely Abu Bakr and 'Umar.'" (Narrated by al-Tabarani and al-Bazzar).

This also proves that all the people of the world till the Day of Resurrection shall remain the *Ummah* of our Prophet till Jesus will appear when all the people will belong to the *Ummah* of our Prophet. For, Jesus will not appear as a Prophet for this *Ummah,* though he should be retaining his office of Prophethood. In other words, he will remain the Prophet of Banu Israel as before.

***Hadith* No. 175:** "(It is related) on the authority of Abu 'l-Darda' directly (from the Prophet who is reported to have said): 'I saw, during the night of heavenly journey to the 'Arsh (Throne), a green pearl over which was inscribed with a white resplendent light.' (There is none worthy to be worshipped except Allah; (and) Muhammad sallallahu alayhi wasallam is the Messenger of Allah - Abu Bakr al-Siddiq." (Narrated by Ibn Hibban in his *Kitab al-du'afa'*, and by al-Daraqutni in his *al-Afrad* —-see *al-Kanz,* Vol. 6, p.138).

***Hadith* No. 176:** A similar *hadith* has been related on the authority of 'Ali and in the end of it he adds: "Abu Bakr al-Siddiq, 'Umar al-Faruq, 'Uthman Dhu 'l-Nurain" - narrated by Ibn 'Asakir —see *al-Khasa'is.*

***Hadith* No. 177:** " (It is related) on the authority of Abu Hurairah who reports the Messenger of Allah to have said: 'The night I was taken up to the heaven, I did not pass by any sky but that I found inscribed thereon my name and also (that of) Abu Bakr al-Siddiq after it.'" (Narrated by Abu Ya'la, al-Tabarani in his *(Mu'jam) al-awsat,* Ibn 'Asakir and Ibn 'Arafa in his *Juz' - see al-Khasa'is).*

These *ahadith* clearly prove that after the Prophet, al-Siddiq al-Akbar is the most excellent of the *Ummah.* When the (Siddiq) is not to be elevated

to the rank of Prophet who else can rise to that rank? Otherwise a non-Prophet shall be superior to and more excellent than a Prophet.

An Anecdote: Ibn 'Asakir has narrated a queer story in his *Ta'rikh,* and so has Ibn al-Najjar narrated it in his *Ta'rikh,* on the authority of Abu 'l-Hasan 'Ali ibn 'Abdullah al-Hashimi al-Raqqi who relates: "Once I went to India and visited a number of cities and towns. Once when I was in a village I saw a black rose on which a large flower of rose would blossom. It gave a very nice fragrance and showed a brilliant dark colour. On the petals the following inscription in a light colour was to be found: 'There is none worthy to be worshipped except Allah (and) Muhammad sallallahu alayhi wasallam is the Messenger of Allah, Abu Bakr al-Siddiq 'Umar al-Faruq.' I was very much amazed to observe this. I thought that it was an artificial flower on which this inscription had been carved by somebody. But when I opened another bud which had not yet blown into blossom, I found the same wording inscribed on its petals. I also found that the people of this village were idol-worshippers and had no notion of Allah." - (Al-Suyuti: *al-Khasa'is al-kubra,* Vol. 1, p.8).

Hadith **No. 178:** "(It is related) on the authority of Jabir who reports the Messenger of Allah to have said: 'I have left behind with you two things, if you adhere to them you shall never be misled. It is the Book of Allah and my family.'" (Narrated by al-Nasa'i, al-Tirmidhi - *al-Kanz,* Vol. 1, p.44).

In this *hadith* the Prophet has stressed that the salvation of humanity lies in adherence to the ordinances contained in the Qur'an and obedience to the *Ahl al-Bait* (people of the Prophet's House), which is a clear indication of the fact that there shall come no Prophet after the Prophet Muhammad sallallahu alayhi wasallam. Otherwise the Prophet should have mentioned that some Prophet is also to come after him.

There are innumerable *ahadith* of this nature: only a few of them are given below:

Hadith **No. 179:** A similar *hadith* is related on the authority of Zaid ibn Thabit which reads: "I am leaving behind me among you two deputies - the Book of Allah the Exalted Whose rule is extended between the heaven and the earth, and the family of my House. They shall not part for ever till they meet me on the bank (of Kawthar)." (Narrated by Ahmad in his *Musnad,* and al-Tabarani in his *(al-Mu'jam) al-kabir* - *al-Kanz,* Vol. 1, p.144).

***Hadith* No. 180:** A similar *hadith* is related on the authority of Zaid ibn Arqam as narrated by al-Tirmidhi - *al-Kanz.*

***Hadith* No. 181:** A similar *hadith* is related on the authority of Abu Hurairah as narrated by al-Hakim in his *al-Mustadrak,* and by Abu Bakr al Shafi'i - *al-Kanz.*

***Hadith* No. 182:** "(It is related) on the authority of 'Irbad ibn Sariya directly (from the Prophet): 'I advise you to fear Allah and to do obedience unto one who has been made your commander even if he be an Abyssinian slave. For, after me you will find wide differences and scions. Therefore it is incumbent on you to adhere to my *Sunnah* (practice) and the practice of my rightly-guided Caliphs. You should hold fast unto the *(Sunnah)* most tenaciously, and avoid innovations. For, every new and novel thing will be a *bid'a* (innovation) and every *bid'a* is a source of error. (Narrated by Ahmad in his *al-Musnad,* and by Abu Dawud, al-Tirmidhi, Ibn Majah and al-Hakim in his *al-Mustadrak* - *al-Kanz,* Vol. 4, p.144).

***Hadith* No. 183:** "(It is related) on the authority of Ibn 'Abbas directly (from the Prophet who is reported to have said): 'I am leaving with you something that if you adhere to it, you shall never be misled - the Book of Allah and the *Sunnah* (practice) of your Prophet."' (Narrated by al-Hakim in his *al-Mustadrak* - *al-Kanz,* Vol. 4, p.147).

***Hadith* No. 184:** A similar *hadith* is related on the authority of Abu Sa'id as narrated by al-Bawardi, Ibn Abi Shaiba, Ahmad, Ibn Sa'd and Abu Ya'la - *al-Kanz,* Vol. 4, p.147).

***Hadith* No. 185:** A similar *hadith* is related on the authority of Zaid ibn Thabit (as narrated by Ahmad in his *al-Musnad,* al-Tabarani in his *(al-Mu'jam) al-kabir and* Sa'id ibn Mansur in his *al-Sunan* - *al-Kanz,* Vol. 4, p.147).

***Hadith* No. 186:** A similar *hadith* has been related on the authority of Jabir (as narrated by Ibn Abi Shaiba and al Khatib - *al-Kanz,* Vol. 1, p.148).

***Hadith* No. 187:** A similar *hadith* has been related on the authority of Mu'adh (as narrated by al-Dailami - *al-Kanz,* Vol. 1, p.148).

In all these *ahadith* the practice that has been suggested by the Prophet for his *Ummah* does not contain any reference to a future Prophet who shall be responsible for the guidance of the *Ummah.*

***Hadith* No. 188:** "(It is related) on the authority of Sa'd directly (from the Prophet who is reported to have said): 'I am pleased with Allah to worship Him, as am I also pleased with Muhammad as His Messenger, and also pleased with Islam as the religion.'" (Narrated by Ibn al-Saniy in his book *'Amal al-yawm wa 'l-laila).*

***Hadith* No. 189:** " (It is related) through Sa'id ibn Khaitham from an old scholar of Syria directly (from the Prophet who is reported to have said): 'I adjure you to fear Allah and to adhere to my *Sunnah* (practice) and the practice of the rightly-guided and guiding Caliphs tenaciously, and even if an Abyssinian slave is made your commander you should listen to him and obey him."' (Narrated by al-Baghawi - *al-Kanz,* Vol. 1, p.54).

***Hadith* No. 190:** " (It is related) on the authority of Abu Bakr (directly from the Prophet who is reported 'to have said): 'He who defies (and humiliates) a ruler of Allah on the earth, Allah will humiliate him. He who pays homage to a ruler of Allah on the earth, Allah will be gracious to him.'" (al-Tabarani - *al-Kanz,* Vol. 1, p.55).

***Hadith* No. 191:** A similar *hadith* is related on the authority of Ibn 'Abbas (as narrated by al-Sanjari).

***Hadith* No. 192:** A similar *hadith* is related on the authority of Hudhaifah (as narrated by al-Dailami - *al-Kanz,* Vol. 1, p.55).

***Hadith* No. 193:** "(It is related) on the authority of Ma'qil ibn Yasar who reports the Messenger of Allah to have said: 'Act according to the precepts of the Qur'an. Take for lawful that which it declares lawful; and take for unlawful that which it declares unlawful, and act accordingly. Do not deny and flout any of the things from the Qur'an. Whatever should appear ambiguous and uncertain to you, refer it to Allah the Exalted (i.e., to the Qur'an) and to the people of learning, [This *hadith* tells us that in cases of ambiguity and dubiety we should have recourse to the people of knowledge and learning. This *taqlid* (blind following) is a direct precept from the Prophet and is not to be considered *shirk* as some ignorant people think so], after me so that they should tell you (the true interpretation). You should also believe in the *Torah,* the *Injil,* the *Psalms* and whatever had been revealed to the former Prophets from their Lord.'" (Narrated by al-Tabarani in his *(al-Mujam) al-kabir* and by al-Hakim in his *al-Mutadrak* - *al-Kanz,* Vol. 1, p.49).

***Hadith* No. 194:** "(It is related) on the authority of Abu Hurairah who reports (the Messenger of Allah to have said): 'Verily Allah the Exalted

shall send unto this *Ummah* at the (end of) every century someone who should reform their religion (to its original) form. (Narrated by Abu Dawud, al-Hakim, al-Baihaqi in his *al-Ma'rifa* - a*l-Kanz,* Vol. 1, pi338).

***Hadith* No. 195:** "(It is related) on the authority of Tamim al-Dari who reports directly (from the Prophet to have said): 'The religion is sincerity.' We asked him: 'Sincerity to whom?' He said: 'Sincerity to Allah, to His Book, to His Messenger, to the leaders of the Muslims and to the general people.'" (Narrated by Muslim).

***Hadith* No. 196:** "(It is related) on the authority of Hudhaifah who reports directly the Prophet to have said: 'Follow the two men after me - Abu Bakr and 'Umar.'" (Narrated by Ahmad in his *al-Musnad,* al-Tirmidhi and Ibn Majah - *al-Kanz,* Vol. 6, p.142).

***Hadith* No. 197:** "(It is related) on the authority of Abu Hurairah directly (from the Prophet who is reported to have said): 'On the Day of Resurrection all the *Ummahs* shall come up thirsty, except those who should love Abu Bakr, 'Umar, 'Uthman and 'Ali.'" (Narrated by al-Rafi'i - *al-Kanz,* Vol. 6, p.161).

***Hadith* No. 198:** " (It is related) on the authority of Ibn Mas'ud directly (from the Prophet who is reported to have said): 'Follow the two men of my Companions - Abu Bakr and 'Umar. Seek guidance from the guidance of 'Ammar (ibn Yasir) and hold fast the covenant (promise) of Ibn Mas'ud."' (Narrated by al-Tirmidhi - *al-Kanz,* Vol. 6, p.142).

***Hadith* No. 199:** A similar *hadith* is related on the authority of Hudhaifah (as narrated by al-Ru'yani - *al-Kanz,* Vol. 6, p.142).

***Hadith* No. 200:** A similar *hadith* is related on the authority of Anas - see *al-Kanz,* Vol. 6, p.142.

***Hadith* No. 201:** A similar *hadith* is related on the authority of Jabir as narrated by al-Tabarani in his *(al-Mujam) al-awsat* - *al-Kanz,* Vol. 6, p.142.

***Hadith* No. 202:** A similar *hadith* is related on the authority of Abu Sa'id - see *al-Kanz,* Vol. 6, p.142.

***Hadith* No. 203:** A similar *hadith* is related on the authority of Abu '1-Darda' - see *al-Kanz,* Vol. 6, p.142.

***Hadith* No. 204:** "(It is related) on the authority of Jabir who reports the Messenger of Allah to have said: 'Every Prophet has a *hawari* (disciple). My *hawari* is al-Zubair.'" (Narrated by al-Bukhari, Muslim, al-Tirmidhi - see al-Tabani, *al-Riyad al-nadra,* Vol. 2, p.264).

***Hadith* No. 205:** "(It is related) on the authority of Anas ibn Malik who reports directly the Prophet to have said: 'Every *Ummah* has an *amin* (trustee). The *amin* of this *Ummah* is Abu 'Ubaida ibn al-Jarrah.' "(Narrated by al-Bukhari, Muslim *(al-Riyad al-nadra),* Vol. 2, p.308).

***Hadith* No. 206:** "(It is related) on the authority of Ibn 'Abbas directly from the Prophet who is reported to have said: 'Everything has a top. The top of this *Ummah* is my uncle al-'Abbas. Everything has an off-shoot. The offshoot of this *Ummah* consists in al-Hasan and al-Husain.'" - *al-Kanz,* Vol. 6, p.163).

***Hadith* No. 207:** "(It is related) on the authority of Ibn 'Umar directly (from the Prophet who is reported to have said): 'The best of this *Ummah* is 'Abdullah ibn 'Abbas.'" (Narrated by al-Khattabi - see *al-Kanz,* Vol. 6, p.163).

***Hadith* No. 208:** "(It is related) on the authority of Jabir directly (from the Prophet who is reported to have said): 'The most informed of the *(Ummah)* of the lawful and the unlawful is Mu'adh ibn Jabal.'" - *al-Kanz,* Vol. 6, p.l63).

***Hadith* No. 209:** "(It is related) on the authority of 'Ali who reports that he heard the Messenger of Allah say: 'The *Abdal* shall be from Syria, and they shall be forty in number. Whenever any of them dies, Allah replaces him with a man by whom people are given abundant rain and are given assistance against the enemy.'" (Narrated by Ahmad - *Mishkat* p575).

***Hadith* No. 210:** "(It is related) on the authority of Ibn 'Umar who reports that the Messenger of Allah said: 'A man from Yemen will come unto you. His name would be Uwais... (till he said in the end): 'Whoever of you should meet him let him ask *(Uwais)* to pray for his forgiveness (for Uwais will be answered his request).'" - *Mishkat,* p.573.

Proof of the Doctrine of *Khatm-i-Nubuwwat* in the above-quoted *Ahadith*

The love, affection and sincerity that the Prophet bore in his heart for his *Ummah* cannot be over-emphasised. It is also a well-established fact that most of the knowledge and sciences of the past and the future were

granted to the Prophet to such an extent that no other Prophet or angel has had the privilege of attaining to it.

We have also to believe that he left behind for his *Ummah* such a smooth and open path in which no one is likely to go astray or to tumble anywhere. He informed his *Ummah* of all the pitfalls that could come in their way, and he also alluded to the sign-posts of the right path.

Therefore, when we look into the vast thesaurus of *Hadith* literature, we find that the Prophet did not leave any stone unturned in preparing the smooth path for his *Ummah.* The Prophet was also kind enough to name the eminent leaders of the *Ummah* with the salient features and stressed upon the *Ummah* to be careful in tenaciously adhering to their instructions and in offering complete obedience unto them. We have enumerated some of the *ahadith* to support this assertion.

Those who should know of the affection and love of the Prophet for his *Ummah* cannot resist the temptation of entertaining firm belief in the fact that there shall not come any Prophet after him - may that new Prophet be of any form (or, as the Mirza calls *zilli* or *buruzi).* Otherwise the most affectionate and merciful Prophet should have mentioned him and should have cautioned the *Ummah* to accept him and obey him in order to attain to salvation. For, whenever a *Nabi* (Prophet) is commissioned to an *Ummah,* it becomes incumbent on them to accept him and obey him for their salvation; otherwise all of their good acts are rendered fruitless and vain.

It is really very strange to note that the Prophet has been repeatedly stressing his *Ummah* to show perfect obedience to the rightly-guided Caliphs and also to the leaders of the religion or the commanders, even though any of them be a Negro slave, and in cases of dispute or differences the Prophet advises his *Ummah* to consult the people of learning and to follow their instructions. He also advises them to follow the examples of ‘Abdullah ibn Mas’ud and ‘Ammar ibn Yasir. He also invites them to pay homage to such of his Companions as al-Zubair, Abu ‘Ubaida ibn al-Jarrah, Mu’adh ibn Jabal, and ‘Abdullah ibn ‘Abbas. Not only that, he fore-sees the appearance of ‘Uwais Qarni who should be taken for an honourable person and be asked to pray for their forgiveness. The Prophet also informs the *Ummah* of the regular appearance of a *Mujaddid* at the end of every century. He does not forget to mention that *Abdal* shall come from Syria and that their prayers would always be answered etc., etc.

But there is not a single *hadith* to be found regarding the appearance of a Prophet after him. He has not informed his *Ummah* of his signs, so that people should not make a mistake in recognising him. It should have rationally been in the interest of his *Ummah* that the merciful, affectionate and kind Prophet should have guided his *Ummah* by enumerating full details of the new Prophet to come, his name, place of appearance, period in which to appear etc., etc., so that the *Ummah* should face no difficulty in recognising him.

If one should have a heart full of faith or one should be justice-minded, a study of these *ahadith* is sufficient to convince him that:

> There shall never come a Prophet after our Prophet till the Day of Resurrection.

These are only two hundred and ten of the *ahadith* in which the Prophet has plainly and explicitly declared:

> The Chain of Prophets to come has been severed and Prophethood is discontinued after our Prophet. No new interpretations are to be allowed in this respect.

He who has eyes should see; and he who has ears must listen. Of course there is in this a lesson for him who has a heart, or who should pay heed to it. He is a witness. The blessings of Allah the Merciful, and the angels drawn near (unto Him), the Prophets, the martyrs, the truthful and the righteous, and also everything that glorifies You, O the Lord of all creatures, be on our Master Muhammad sallallahu alayhi wasallam ibn ‘Abdallah the chief of all the Messengers, the leader of all the pious people, the last of all the Prophets, the Messenger of the Lord of all creatures, the guardian (over all mankind) and the bearer of good tidings, inviting unto You (O Allah) with Your permission, the resplendent, and on him Your peace - (Narrated by ‘Iyad in his *Shifa’* on the authority of ‘Ali).

Part III

The Doctrine of *Khatm al-Nubuwwa* as elucidated in the sayings of the Companions

All praise be to Allah and peace and blessings be upon His servants whom He has chosen. (To continue). In the first two Parts (of these Lectures) one hundred Qur'anic verses and more than two hundred *ahadith* of the Prophet Muhammad sallallahu alayhi wasallam have been brought to the notice of the learned readers, proving that our master the Last of the Prophets shall not be followed by any type of Prophethood, and that no Prophet, *tashri'i* or *non-tashri'i* shall ever come after him, and that every claimant to Prophethood shall be a liar, impostor and *Dajjal.*

In this Part (III) we shall try to prove that this doctrine of *Khatm-i-Nubuwwat* is one of the requirements and essentials of the faith of Islam, and that all the *Ummah* has complete consensus and full agreement on this doctrine as not susceptible to any interpretation or dubiety of any sort for the last fourteen hundred years right from the blessed days of our Prophet down to this day.

All the learned scholars of Islam belonging to the various branches of knowledge like *Hadith, Tafsir, fiqh, 'Ilm al-Kalam,* Mysticism have left behind for us a large collection of literature on this doctrine which are full of irrefutable and undeniable pieces of evidence. It will be indeed an irksome task if we should endeavour to reproduce all that material here, and yet we shall not be able to exhaust all the sources. Therefore we confine ourselves to the consensus of the *Ummah,* and more especially the consensus of the Companions on this point. This again is the summary of the consensus which we present to the readers as only a specimen. The grace is to be had from Allah alone!

A Necessary Note

The Mirza and his disciples generally decline to examine the proofs and arguments that we ever produce before them only by saying that according to them it is only the *tashri'i* Prophethood (i.e., prophethood endued with a new *Shari'ah)* that is meant in the *Khatm-i-Nubuwwat* (discontinuity and finality of Prophethood). This term does not include the concept of *non-tashri'i* Prophethood. Therefore in the first two Parts we have, while discussing most of the Qur'anic verses and *ahadith,* stressed on the truth of the doctrine of *Khatm-i-Nubuwwat,* both in clear and

unambiguous terms and by way of allusion. But nowhere has been described the classification of Prophethood into the *tashri'i* and non-*tashri'i* categories. On the other hand it has been categorically denied that there is such a classification of Prophethood. Therefore I should like to draw your attention to the fact that no member of this *Ummah* has ever given a detail of, or a hint to, the *Khatm-i-Nubuwwat* meaning cessation of *tashri'i* Prophethood (i.e., Prophethood endued with a new *Shari'ah).* When no one has interpreted the *Khatm-i-Nubuwwat* for all these fourteen hundred years, how should the Mirza and his disciples find one fine morning for themselves to invent a new interpretation without any authority behind it?

Ijma' and its Importance

Thousands of thousand blessings of Allah the Glorified be upon that blessed Prophet by whose name are we the sinners and defaulters of this *Ummah* being ascribed! The Prophet has showered innumerable favours on us. Of these favours is the *Ijma'* of the *Ummah* (consensus of the Muslim Community). *Ijma'* is the third of the fundamentals of Islam, after the Holy Qur'an and the *Sunnah* of the Prophet. In Muslim divinity it expresses the unanimous consent and agreement of the *Mujtahidun* (learned doctors). *Ijma'* is as incumbent on the *Ummah* for acceptance and observance as the Qur'an and the *Hadith.* Now when the Prophet closed the chapter of Prophethood in future, and there remains behind him nobody who is preserved from sin or error ***(ma'sum)*** whose ordinances should be considered as infallible as the law of Allah. Therefore the Mercy of Allah appeared in the form of the *Mujtahidun* of the *Ummah* as much preserved from error as the Prophet himself. Thus if the *Ummah* should give a collective consent regarding a precept, positive or negative, it is to be considered the Will of Allah, as the Prophet is reported to have said: "Never shall my *Ummah* agree in an error."

Therefore the books on the *Usul* (i.e., the four fundamentals from which the Muslim faith is derived) *Ijma'* is dealt with as one of the infallible principles. In matters of the precepts of *Shari'ah* it comes third in order, after the Qur'an and the *Sunnah.* In fact *Ijma'* is one of the fundamentals of the *Shari'ah,* and hence we should desire guidance from this source of law in connection with the doctrine of the *Khatm-i-Nubuwwat.* The author of the *Tawdih* says: "The agreement of the *Mujtahidun* of the people (i.e., those who have a right, in virtue of knowledge to form a judgement of their own) after the death of the Prophet in any age on any matter of the faith, is one of the characteristics of the *Ummah* of Muhammad sallallahu alayhi wasallam, for, he is the *Khatim al-Nabiyyin* (i.e., the last of the Prophets) and there shall not be revealed any *Wahy* after him. Allah the

Exalted says: “Today have I perfected for you your religion.” (5:5). And no doubt the precepts which have been established by the *Wahy* (revelation) alone as compared to the matters of daily occurrence are very few, rather very, very few. If the precepts were not to be discovered and known through these daily occurrences, the precepts would be rendered meaningless and the religion would not have been considered completed and perfected. It is therefore necessary for the *Mujtahidun* of the *Ummah* to deduce and infer new precepts from the *Wahy* (Revelation).” *(Tawdih,* Vol. 1, p.49).

In short the precepts of *Shari'ah* are established (and inferred) from the Qur'an and the *Hadith;* and in similar manner the precepts are inferred regarding *Ijma'* from the statutes of the Qur'an and the *Sunnah.*

However there are some categories of *Ijma',* and the following is considered to be the relative value of *Ijma'.* The most preferable and final in effectiveness is the *Ijma'* of the Companions. All the doctors of divinity agree in this that if all the Companions concur on a certain matter, it should be considered as infallible as the verses of the Qur'an. There may be another position - some of the Companions gave their independent opinion or judgement in a matter, but the rest of the Companions did not refute them or differed from them, or in other words they gave their assent to the opinion by silence or non interference, this would also be called an *Ijma'* of the Companions. A precept inferred from such an *Ijma'* is as valid as the *Hadith-i-Mutawatir.*

But if we should examine it more deeply we shall come to the conclusion that *Dalil* (proof) is the best of the arguments and the most decisive. In some respects it is preferable to all other proofs of *Shari'ah.* For, there can be much difference of opinion in defining the real meaning of the Qur'anic verses and the *ahadith.* This sort of difference of opinion has no role to play in *Ijma'.* The Hafiz Ibn Taimiya says: “The consensus of the Companions is a peremptory proof and necessarily be followed and acted upon. It is rather the most emphatic of all the proofs and is to be given precedence over all other judgements and opinions. This is not the proper place to dwell on this subject; for, this fundamental of faith has been given its status, and there is no difference of opinion in this matter among the *fuqaha'* (the juris-consults) and all the believers who are true believers.” *(Iqamat al-dalil,* Vol. 3, p.130).

Now we come back to our original object. We shall see how the genuine and sound narrations prove that.

The first Consensus of the Companions pertains to the Doctrine of *Khatm-i-Nubuwwat,* and to its denial

The imposture of Musailima: The fact has attained full credence in the annals of Islam that Musailima the impostor claimed Prophethood for himself in the very days of the Prophet and that he could soon win a large following. Immediately after the demise of the Prophet the first great expedition (called *Jihad)* that was led by the Great Siddiq (Abu Bakr) during his Caliphate was only against Musailima and his party. The multitude of the Companions, both the *Muhajirun* (Emigrants) and the *Ansar* - declared Musailima and his confederates *kafirs* (infidels) only on account of his claim to Prophethood and their acceptance of his claim. They were therefore to be dealt with as were the *kafirs.* This was indeed the first occasion on which the whole *Ummah* agreed unanimously. This is also interesting to note that like the Mirza, Musailima did not deny (and had not denied) the truth of the Prophethood of our Prophet, and he also had not flouted the authority of the Qur'an. On the other hand, precisely like the Mirza, he had belief in the Prophethood of our Prophet and withal he had himself made a claim on Prophethood. Even in the usual *adhan* (call to prayer) that Musailima had adopted for himself and his party contained the formula: I bear witness to the fact that Muhammad sallallahu alayhi wasallam is the Messenger of Allah, and he professed this formula himself at the time of the usual *adhan.* It is given in the History of al-Tabari: "(Musailima) used to call in the *adhan* for the Prophet and he himself uttered the *tashahhud* (i.e., I testify to the fact that Muhammad sallallahu alayhi wasallam is the Messenger of Allah). The man who called the people to prayer was 'Abdullah ibn al-Nawaha; and the man who uttered the *adhan* of *Iqama* was Hujair ibn 'Umair. Whenever Hujair was to pronounce the *tashahhud,* Musailima himself would utter: 'Hujair says the truth.' He would utter these words of verification in a loud voice." (Al-Tabari, *Ta'rikh,* Vol. 3, p.244).

In short, Musailima observed the ritual prayers, and fasted (during the month of Ramadan) as usual, in addition to his belief in the Prophethood (of the Messenger of Allah) and in the Qur'an. But he was unanimously declared a *kafir* only on his obvious denial of the doctrine of *Khatm-i-Nubuwwat* and on his making a claim of Prophethood for himself. Abu Bakr al-Siddiq sent a large army comprising of' the *Muhajirun* and the *Ansar* and also the *Tabi'un* under the banner of Khalid ibn al-Walid to fight the impostor Musailima in the region of al-Yamama.

No one from among the multitude of the Companions refused to join the army. Nobody ever uttered that these people are the *Ahl al-Qibla* (people of *Qibla),* or they profess the formula of faith, or they also read and

recited the Holy Qur'an, and that they also perform the stipulated (five-time) prayers, keep fasts, go to Makkah for the Pilgrimage and pay the *zakat* (poor-due). Nobody ever objected to this general decision of the *Ummah,* and nobody asked for further grounds of declaring Musailima and his party infidels. 'Umar the Great, who was among the first to oppose the move of Abu Bakr as is narrated in some of the stories concerning this incident, opposed not on these grounds, but he opposed in waging a war against those who intended to withhold the *zakat.*

The story goes like this. After the Prophet some people refused to pay the *zakat.* Abu Bakr al-Siddiq intended to send an army against those who had refused payment of the *zakat.* 'Umar al-Farooq opposed this proposal from the chair of the Caliphate only because of the critical situation and because of the Muslims being ill-equipped and short of army strength. But later when the matter was discussed at some length between Abu Bakr and 'Umar, 'Umar soon acquiesced.

Nevertheless it is not to be found established that the Great Farooq differed in the beginning and later agreed with the Caliph - as some semi-informed people suppose it to be so.

In short, this great army of the Party of Allah *(Hizb Allah)* proceeded towards al-Yamama. The strength of the army seems to have not been recorded anywhere in the early chronicles, but al-Tabari quotes an errand from the Caliph Abu Bakr al-Siddiq to Khalid ibn al-Walid which shows that about twelve hundred (1200) of the Companions and the *Tabi'un* were slain as martyrs in this action. Al-Tabari further says that Musailima had come out to face the Muslim army with forty thousand (40,000) armed soldiers. Of these, about 28,000 men lost their lives. Musailima himself was among the slain. The rest of them laid down their arms and surrendered. Khalid ibn al-Walid is reported to have taken a large booty and made a large number of captives. Then a truce was signed.

When Khalid had put Musailima to death and had gained a clear victory over the people of al-Yamama, Khalid married a girl named Mujama. She belonged to the confederates of Musailima. When the Caliph Abu Bakr knew of this he wrote a letter to reprimand Khalid. The letter reads as follows: "You seem to be free to marry women, while in the courtyard of your house the blood of one thousand and two hundred (1200) Muslims has not yet dried." (A1-Tabari, *Ta'rikh,* Vol. 3, p.254).

We gather from these facts that a large number of the Companions had come into the field who did not care for the critical situation of the time, nor did they feel intimidated on discovering themselves weak from

military point of view. They did not take the *adhan,* prayers and recitation of the Qur'an and even the acceptance of the Prophethood of the Messenger into consideration. They boldly stood up as one solid united army against the impostor.

Consequences

1. In this case we find that the Companions did not ask Musailima for proofs and evidentiary miracles in support of his claim to Prophethood. Yet all the Companions were convinced that he was an impostor and a great liar. When we find that the Companions had come out in the field to fight him and annihilate him, we infer that in the sight of all the Companions if anyone should claim for himself Prophethood after the Messenger of Allah whether by interpreting a word or words differently or by any other means, he was to be considered with *ijma'* (unanimous agreement) of the Companions as liable to be prosecuted on the charge of *kufr* (infidelity) and *irtidad* (apostasy).

2. We also gather from this that the Mirza and his followers cannot escape from the clear charge of *kufr* and *irtidad,* even though they endeavour hard to take refuge in the false and far-fetched interpretation of Prophethood endued without any new *Shari'ah,* or Prophethood which is not independent or persistent, or is *zilli* or *buruzi* or mere literal, or partial Prophethood, whereby they have rendered the term *Khatm-i-Nubuwwat* meaningless by wrongfully twisting its meaning, and thereby they wished to hoodwink the Muslims in general. The *ijma'* of the Companions in respect of Musailima and his followers did not allow anyone to listen to the false interpretations and corruption or perversion of the text. But simply the claim to Prophethood was considered a sheer act of *kufr.*

3. It is also known from this that if a man may adhere to the devotional duties and responsibilities of Islam with all sincerity and act accordingly, but happens to miss or deny only one of the precepts of the *Shari'ah* (provided that precept is decisive and final in Islamic faith and law), he is guilty of *kufr* and *irtidad* as if he has denied all the laws of *Shari'ah,* just as in the case of Musailima and his followers they were considered *kafirs,* although they had belief in the Messenger and had been observant of *salat* and *siyam* (fasting).

   The Mirza'is are very proud of their endeavours, which they call *tabligh-i-Islam* (propagation of Islamic Mission). But the case of Musailima and his men shows us that if they had undertaken all steps

to propagate Islam (even in its pristine form) but their creed being based on *kufr* and *irtidad,* they were to be mere losers (in the end).

4. It has further been proven that large following of a false creed is not a proof of its truth and genuineness. Otherwise the overwhelming majority of the population of al-Yamama could have been a clear proof of the truth of Musailima's claim. The number of his soldiers was no less than forty-thousand. The number of women, children, old people and some others could be added to this 40,000.

   It is strange that the Mirza is highly proud of a small group of his followers! He considers it a clear proof of the truth of his claim. The fact is that the census of the Mirza'is today cannot in any way compete the census of Musailima and his followers.

5. The action of the Companions further proved that if any of the groups of this *Ummah* should follow an impostor or one who claims Prophethood for himself is automatically thrown out of the pale of Islam; and such people cannot be held even equal unto the open enemies of Islam like the Jews, the Christians and the polytheists especially when Islam is surrounded from all sides by the internal and external enemies, and when the Muslims are generally weak and militarily ill-equipped.

For, when a *Jihad* (holy war) was waged against Musailima, the Muslims were indeed very weak and poorly-equipped. The Prophet had only recently died; and the enemies of Islam like Jews, Christians and idolaters were on the look out for an opportunity to attack the Muslims and to weave plots against them. In addition, some of the hostile tribes of Arabia had also joined hands with Musailima. Chaos prevailed in the land, and peace and tranquillity was always in danger. Schisms and differences of opinion were commonly met with everywhere. The responsible and eminent Elders were feeling nervous. If people like the politicians of modern atheistic trends had been consulted at that time, they must have advised the Muslim government of the time to take the wise step of accepting the Musailima and his followers as one of the sects of Islam on the ground that they professed most of the beliefs of Islam and observed several of the devotional acts in the similar manner as the Muslims did. They should have further advised to fight other enemies and opponents by taking Musailima and his followers into confidence. But in fact that government was the Divine government. Abu Bakr al-Siddiq and all the Companions were not prepared to give in. The first *Jihad* (holy expedition) was sent against only these apostates and renegades. For, these Companions knew well that victory and glory of the Muslims did

not lie in the large number of their population, but it was, as it always is, in the Hands of Allah the Grand, Who granted them victory in this field of Badr when they were numerically very weak and militarily poorly-equipped, and Who in the valley of Hunain granted them retreat even in the presence of laudably a very large army and of having all types of arms in their possession. They knew that the believers if they are true believers they are great in number if though numerically very meagre, otherwise they are nothing and possess no force.

In short this proves that to generalise the term 'Muslims' to this extent as to include therein several of the unbelievers only to show them their mammoth number against any external enemy is against the practice of the Elders and is useless too.

Other impostors and the attitude of the Early Elders towards them:

According to the prophecy of the Prophet several other people claimed Prophethood after the Messenger. But the Companions, *Tabi'un* and their successors always dealt with them in every age, every land, and every city in which the impostors appeared and treated them as renegades.

When Aswad al-'Ansi also proclaimed to be a Prophet, even in the days of the Messenger of Allah he was put to death on the order of the Prophet. In the days of the Caliphs whenever anyone rose with such a claim to Prophethood he was executed forthwith. Ibn Hajar al'Asqalani has narrated some of the stories of such impostors *(Fath al-Bari,* Vol. 6, p.455).

The Imam al-Baihaqi says in his *Kitab al-mahasin wa 'l-masawi* that in the period of the Caliph Abu Bakr al-Siddiq a certain man call Tulaiha proclaimed himself to be a Prophet. The Caliph al-Siddiq sent Khalid ibn al-Walid to put him to death. But Tulaiha made good his escape and ran away to Syria, and could not thus be caught. It is related that after the death of the Caliph al-Siddiq, Tulaiha again embraced Islam *(Kitab al-mahasin wa 'l-masawi,* Vol. 1, p.64).

During the Caliphate of 'Abd al-Malik ibn Marwan a man called Harith also claimed Prophethood for himself. The Caliph and the great scholars of Islam (including some Companions and *Tabi'un)* gave their legal judgement against al-Harith and he was crucified. Al-Qadi 'Iyad states in his *al-Shifa'*: "And several other Caliphs and rulers treated the impostors in a similar way. The scholars of the time always gave their unanimous view on the validity of their actions against the impostors, and if ever

anyone differed from these scholars in their *fatwa* was himself declared a *kafir* (infidel).” *(Al-Shifa’).*

Once during the Caliphate of Harun al-Rashid a certain man claimed to be a Prophet and proclaimed that he was Noah, and further asserted that Noah was to have a life 1000 years long, and that there were still fifty years to complete the age of one thousand years, and he had now been sent to complete those fifty years. He gave a proof from the Holy Qur’an: “And (he tarried among them) one thousand years save fifty years.” (29:13).

The Caliph Harun beheaded him on the decree from the scholars of Islam of the time, for he was reckoned as apostate, and he was later crucified as an exemplary punishment. *(Kitab al-mahasin wa* ‘l-masawi of al-Baihaqi, Vol. 1, p.64).

This Mirza has claims much loftier than this. He calls himself Adam, and also Shith, and sometimes he becomes Noah, and on another occasion he assumes the name of Moses and also Jesus. Not only that he takes pride in asserting himself as David. Thus he is every Prophet (in carnation). The Mirza states in his *Haqiqat al-wahy* (p.72): “I am Adam, I am Shith, I am Noah, I am Abraham, I am Isaac, I am Jacob, lam Joseph, lam Moses, I am David, I am Jesus. I am the perfect manifestation of the name of the Messenger of Allah i.e., I am Muhammad and Ahmad by way of *zill* (reflection or shadow).”

In addition to this he has been insulting some of the Prophets. But fortunately for him, a group of Muslims lost their sense of faith to this extent that they took his *kufriyat* (profane talks) for Islam. He is again more fortunate to have been born in the regime of the British Government. Furthermore all the Islamic States had declined and crumbled down one after the other. There was no one left behind to take the Mirza to account.

In short, we observe that the stories of Musailima the impostor and others are a clear proof of the undeniable *Ijma’* (unanimous agreement of the *Ummah)* to the effect that no Prophet of any complexion or calibre shall appear after the Prophet. In these cases no evidentiary miracles were asked of these impostors. They were outright declared *murtadds* (apostates and renegades) and were consequentially put to death and some of them were actually impaled. No Companion or *Tabi’i* ever raised a voice of objection against these unanimous decisions of the *Ummah.*

The Qadi ‘Iyad states in his work *al-Shifa’*: “This is because the Prophet has informed (his *Ummah)* that he is undoubtedly the last of the Prophets and that there shall not appear any Prophet after him. He also informed (us) from Allah (i.e., by way of *Wahy* and revelation) that he is indeed the last of the Prophets. Further the whole of the *Ummah* is agreed in construing (the term *Khatim al-Nabiyyin)* to signify its obvious and external *(zahiri)* meaning, without allowing any (far-fetched) interpretation or particularisation. Therefore it cannot be doubted that all those who should deny this (doctrine) are *kafirs* (infidels). The doctrine (of *Khatm-i-Nubuwwat)* is a part of the Islamic creed, and is an essential and decisive part of the creed.” *(Al-Shifa’,* Indian Edition, p.362).

The Sayyid Mahmud al-Alusi, the grand Mufti of Baghdad, says in his *Tafsir* entitled *Ruh al-ma’ani,* Vol. 7, p.65): “That the Prophet is the *Khatam al-Nabiyyin* is a doctrine which has explicitly been mentioned by the Divine Book, and emphasised by the *Sunnah,* and the whole of the *Ummah* have reached a perfect consensus on its validity. Therefore anyone who should claim against this doctrine should be declared a *kafir* (infidel) and be beheaded if he continues to insist (in his false belief).”

Ibn Hajar al-Makki has issued a similar statement in his book *al-Fatawi*: “He who should have a conviction that *Wahy* (revelation) is still possible to descend on anyone after the Prophet Muhammad sallallahu alayhi wasallam is guilty of *kufr* (infidelity) by virtue of the *Ijma’* of all the Muslims.

The Mulla ‘Ali al-Qari’ says in his *Sharh al-Fiqh al-Akbar* (p.202): “To claim Prophethood (for one-self) after our Prophet is a clear act of *kufr* (infidelity) according to the general *Ijma’* (consensus).”

Evidence of the Companions and *Tabi’un* regarding *Khatm-i-Nubuwwat*

Although it does not seem essential to quote individual opinions and statements of the Companions and the Early Elders, after when we have given the unanimous agreement of the Companions, still we should like to mention some of the eminent Companions, *Tabi’un* and other Elders who have expressly and explicitly defined the doctrine.

Abu Bakr al-Siddiq once remarked in the course of his address concerning the *Ridda* (apostasy of those who withheld the payment of *zakat)*: *“Wahy* (Revelation) is discontinued forever. The Religion has been perfected. Now would the religion begin to crumble down while I am still living?”

(Narrated by al-Nasa'i - also in the two *Sahihs,* see *al-Riyad al-nadra,* Vol. 1, p.98, and al-Suyuti: *Ta'rikh al-khulafa',* p.94).

Abu Bakr al-Siddiq again said at his death-bed: "We have today lost the *Wahy* (fresh guidance by Revelation) from Allah the Exalted the Grand." (Narrated by Abu Isma'il al-Harawi in his *Dala'il al-tawhid* - see *Kanz al-'ummal,* Vol. 4, p.50).

'Umar al-Faruq the Great has reiterated this matter in the *Sahih* of al-Bukari, Vol. 1, p.360.

Anas says that when the Prophet died, Abu Bakr al-Siddiq one day asked 'Umar to follow him to Umm Aiman; for the Prophet used to visit her occasionally. Anas further relates that they three went to Umm Aiman. When she found us at her door she burst into tears. The two Elders consoled her and said: "Look, Umm Aiman, it is all good for the Messenger of Allah which Allah thinks best for him!" (Umm Aiman) replied: "I know that all what is with Allah is better for the Messenger of Allah. But I wail only on the discontinuation of the Divine information from the heaven." On hearing this all these Companions began to weep. (*Al-Kanz,* Vol. 4, p.48).

It is recorded in the *Al-Mawahib al-ladunniya* that in the beginning, 'Umar continued denying that the Prophet had actually died. When Abu Bakr al-Siddiq remonstrated with him, and made a passionate speech: "O Messenger of Allah, may my father and mother be your ransom. Your virtues and excellences have attained to such a degree with Allah that He sent you as the last of all the Prophets, and mentioned you as the first of them (in creation). Verily Allah says: '(Remember) when We accepted their covenant from the Prophets, and from you (O Muhammad), and from Noah.'" (33:7). - *Al-Mawahib,* Vol. 2, p.496).

'Ali gives a description of the Prophet: "Between his shoulders there was the Seal of Prophethood and he is the last of the Prophets" (Narrated by al-Tirmidhi in *al-Shama'il,* p.3).

From this statement of 'Ali we gather that the Messenger has a Seal of Prophethood on his back, and this was the Sign of the last of the Prophets.

The author of the *Majma' al-bihar* and al-Tirmidhi in his *Shama'il* have been commented upon by the Mulla 'Ali al Qari' and Shaikh 'Abd al-Ra'uf al-Munawi explains this.

The pupil of ‘Ali named Salama al Kindi was one of the *Tabi’un.* He tells that ‘Ali used to teach his pupils the formula of benediction on the Prophet with the following wording: “O our Lord, the One Who sets the lands, and the Creator of heavens, grant the noblest of Your benedictions, the loftiest of Your Blessings and the Kindest of Your Mercy on Muhammad sallallahu alayhi wasallam Your servant, and Your Messenger who opens the locked doors (of bliss) and who closes (the chapter of) Prophethood which remained open in the past.” (Al-Qadi ‘Iyad: *al-Shifa*’).

This long formula of benediction is to be found recorded in the general booklet on litanies and the *hizb al-a’zam.*

The Qadi ‘Iyad has also quoted in his *al-Shi’fa’* another formula when he recited the Qur’anic verse: “Of course, Allah and His angels also send salutations unto the Prophet.” (33:56). Then he uttered this formula: “Blessings of Allah the Noble the Beneficent and of the Angels drawn near unto His Presence and of the Prophets, the truthful, the martyrs and the righteous as long as anything should continue glorifying You, O the Lord of all creatures, be on Muhammad son of ‘Abdullah and the last of the Prophets.” *(Al-Shifa’,* Vol. 3, p.503).

Ibn Majah and al-Baihaqi have narrated from ‘Abdullah ibn Mas’ud the following benedictions: “O our Lord, send Your blessings, graces and mercy on the chief of the Messengers, the leader of the pious and the last of the Prophets.” *(Sharh al-Shifa’,* Vol. 3, p.530).

The traditionalist al-Dailami has also narrated this directly (from the Prophet) but the Hafiz Ibn Hajar al-’Asqalani declares this *hadith* to be *mawquf.*

Ibn Abi Awfa was once asked if he had seen Ibrahim the son of the Prophet. He replied in the affirmative and added: “If it had been destined that there should appear after the Prophet, Ibrahim should have lived.” (al-Bukhari, *Sahih*).

Al-Suddi once asked Anas at what age had Ibrahim died. He replied: “He could not live the full period of his cradle (i.e., he died in his infancy). If he had lived he would have been a Prophet. But he did not survive, for your Prophet was to be the last of all Prophets.” *(Talkhis al-ta’rikh al-kabir* of Ibn ‘Asakir, Vol. 1, p.294).

Ka’b al-Ahbar states that with the people of Paradise, the Messenger is known by the name ‘Abd al-Karim; and with the people of Hell he is

known as ‘Abd al-Jabbar. In the Divine scriptures his name has been recorded as *al-‘Aqib.* He is recorded by the name of *Fariq* in the *Psalms* (al-Munadi, *Sharh al-shama’il).*

In Part II of this lecture we have explained the significance of *al-’Aqib* as described by the Prophet himself as: There shall not come after him any Prophet.

Wahb ibn Munabbih was a learned scholar of the former scriptures. He says that Allah the Creator of all the worlds has declared about this *Ummah:* “I shall close My blessing with these people as I had started showering the same on them.” *(Tafsir* of Ibn Kathir, Vol. 8, p.96, - Chapter 33 - Old edition with Baghawi on the margin.)

Al-Suyuti has quoted from Abu Ja’far Muhammad ibn ‘Ali: “When Allah the Exalted derived the progeny of Adam from the back-bones of the children of Adam in the *‘Alam al-mathal* (the world of fancy) he asked to be witness unto the fact: *alastu bi-Rabbikum* (Am I not your Lord?) at that moment the first who uttered the word: Yes, of course! Was Muhammad sallallahu alayhi wasallam. On this account he became the first of the Prophets and the last of them to be resurrected.” *(al-Khasa’is al-kubra,* Vol. 1, p.3).

If we should endeavour to collect all the statements, comments and sayings of the Companions, and the *Tabi’un* on the subject of *khatm-Nubuwwat* into one book they would make a huge volume. Even then it would not exhaust all the material on the subject. Therefore we may give here only a short list of the names of the Companions whose statements on *Khatm-i-Nubuwwat* are recorded in the main books on *Hadith.*

List of the Companions who testified to the genuineness of *Khatm-i-Nubuwwat:*

Abu Bakr al-Siddiq, ‘Umar the Faruq-i-A’zam, ‘Ali, ‘Abdullah ibn ‘Umar, ‘A’isha, Ubaiy ibn Ka’b, Anas, Hasan, ‘Abbas, al-Zubair, Salman, al-Mughira, Sa’d ibn Abi Waqqas, Abu Dharr, Abu Sa’id al-Khudri, Abu Hurairah, Jabir ibn ‘Abdullah, Jabir ibn Samura, Mu’adh ibn Jabal, Abu ‘l-Darda’, Hudhaifah, Ibn ‘Abbas, Khalid ibn al Walid, ‘Abdullah ibn al-Zubair, ‘Aqil ibn Abi Talib, Mu’awiya ibn Junda, Bahz ibn Hakim, Jubair ibn Mut’im, Buraida, Zaid ibn Abi Awfa, ‘Awf ibn Malik, Nafi’, Malik ibn Huwairith, Safina the freed slave of Umm Salama, Abu ‘l-Tufail, Nu’aim ibn Mas’ud, ‘Abdullah ibn ‘Amr, Abu Hazim, Abu Malik al-Ash’ari, Umm Kurz, Zaid ibn Haritha, ‘Abdullah ibn Thabit, Abu Qatada, al-Nu’man ibn Bashir, Ibn Ghanam, Yunus ibn Maisara, Abu Bakra, Sa’id

ibn Haitham (?), Sa'd, Zaid ibn Thabit, 'Irbad ibn Sariya, Zaid ibn Arqam, Mas'ud ibn Makhrama, 'Urwa ibn Ru'aim, Abu Umama al-Bahili, Tamim al-Dari, Muhammad ibn Hazm. Sahl ibn Sa'd al-Sa'idi, Abu Zumal Juhanni, Khalid ibn Ma'dan, 'Amr ibn Shu'aib, Maslama ibn Nufail, Qurra ibn Iyas, 'Imran ibn Husain, 'Uqba ibn 'Amir, Thawban, Dahhak ibn Nawfal, Mujahid, Malik, Asma' bint 'Umais, Hubshi ibn Junada, Abdullah ibn Harith, Salama ibn al-Akwa', Ikrima ibn al-Akwa', 'Amr ibn Qais, 'Abd al-Rahman ibn Samura, lsma ibn Malik, Abu Qaila, Abu Musa al-Ash'ari, 'Abdullah ibn Mas'ud. Allah be pleased with all of them.

These eighty of the eminent Companions are the witnesses and testifiers to my preliminary discourse. They are not like Kanhayya Lal who testify to the Prophethood of the Mirza. But they are the resplendent rays of the Sun of Prophethood. They are the stars of Divine guidance, heirs of the Prophetic knowledge, embodiments of credence and faithfulness, teachers of the knowledge and actions for all the world, and they belong to the blessed group of the noble Companions.

These are the illustrious Companions of the Prophet. We only consider the obedience unto their example as a means of salvation. This is what the Prophet said: "Of course this is the way of life that I and my Companions have adopted. If these Companions are on the right path, we too follow them (on the right path). If truth means something other than the exemplar of the Prophet and of the Companions, we solemnly declare that we do not need such a truth as the Mirza'is hold. A poet says: 'If my guidance lies in this that I give up your love, leave me alone. I do not need your guidance!'"

Now we shall mention some of the great pillars of the *Ummah,* scholars of Islam and the Early Elders in support of our assertion. But this is a vast ocean of knowledge, and we shall not be able to do justice to the subject. This would require a long life to produce the evidence of our Elders. However we have tried to collect only a few of these statements made by the pillars of the *Ummah* and scholars of Islam. We should feel contented only in giving a short list of their names with a sketchy reference to their books. Wherever possible we shall add a few details for the interest of the readers. We have divided them into different classes — for example *al-Muhaddithun* (traditionalists), *al-mufassirun* (exegists, commentators on the Holy Qur'an) and *Fuqaha'* (juris consults).

NOTE: The class of the great scholars of Islam is not enumerated separately. For, every great scholar of Islam was either a *muhaddith* or a *faqih.* And as such he was also a *Mufassir.* We have not been able to give

any methodical arrangement to the scholars of Islam, as it was not only too difficult, but was also not practicable. So it does not matter very much if too much precision is avoided.

The good luck is only from Allah the Great.

The *Muhadditthun* (Traditionalists)

We shall open our discourse with mention of those great *Muhaddithun* who have narrated a number of *ahadith* concerning the doctrine of *Khatm-i-Nubuwwat* as related directly from the Prophet, and no difference of opinion, or interpretation and particularisation has been indicated in them. But on the other hand these *ahadith* have been taken and understood in their obvious and external *(zahiri)* sense. All or most of these *ahadith* have already been discussed in Part II of this lecture. We should not, therefore try to repeat the texts or the book and page reference. Suffice to enumerate the names of these *Muhaddithun:* The great leader of the Traditionalists al-Imam al-Bukhari, al-Imam Muslim, al-Nasa'i, Abu Dawud al-Sijistani, al-Tirmidhi, Ibn Majah, al-Imam Malik, Ahmad ibn Hanbal, al-Tahawi, Ibn Abi Shaiba, Abu Dawud al-Tayalisi, al-Tabarani, Ibn Shahin, Abu Nu'aim, Ibn Hibban, Ibn 'Asakir, al-Hakim al-Tirmidhi, Al-Hakim, Ibn Sa'd, al-Baihaqi, Ibn Khuzaima, Diya', Abu Ya'la, Muhy al-Sunna al-Baghawi, al-Darimi, al-Khatib, Sa'id ibn Mansur, Ibn Miradawaihi, Ibn Abi 'l-Dunya, al-Dailami, Ibn Abi Hatim, Ibn al-Najjar, al-Bazzar, Abu Sa'id al-Bawardi, Ibn 'Adi, al-Rafi'i, Ibn 'Arafa, Ibn Rahuya, Ibn al-Jawzi, the Qadi 'Iyad, 'Abd ibn Humaid, Abu Nasr al-Sanjari, al-Harawi, Ibn Mundhir, al-Daraqutni, Ibn al-Saniy the pupil of al-Nasa'i, Ru'yani, al-Tabari (in his *al-Riyad al-nadra),* al-Khattabi, al-Khafaji, the Hafiz Ibn Hajar (in his great Commentary on the *Sahih* of al-Bukhari), al-'Aini (on the *Sahih* of al-Bukhari), al-Qastallani (on the *Sahih* of al-Bukhari), al-Nawawi (in his Commentary on the *Sahih* of Muslim), the author of *Siraj al-Wahhaj* (on the *Sahih* of Muslim), al-Sindi (a gloss on the *Sunan* of al-Nasa'i), Commentator of the *Jami'* of al-Tirmidhi, al-Sha'bi.

These are the *Muhaddithun* who have narrated *ahadith* concerning the doctrine of the Finality of Prophethood *(Khatm-i-Nubuwwat)* as related from the Prophet and in these *ahadith* no interpretation or particularisation is to be allowed. We may quote here some of the special statements made by these *Muhaddithun.*

We have already discussed the opinion of the *Muhaddith* al-Qadi 'Iyad in which he has endeavoured to prove the truth of the doctrine from the

Qur'an and *Hadith,* and has further added that the *Ummah* had reached a unanimous agreement on the point that the real, obvious and external meaning of the term should alone be accepted, and that no interpretation or particularisation is to be admitted in this case.

The Shaikh al-Islam Abu Zur'a al-'Iraqi states: "This is an indication to the fact that he is the Last of the Prophets." *(Sharh al-shama'il).*

The *Muhaddith* 'Abd al-Ra'uf al-Munawi says in his *Sharh shama'il*: "The syntactical construction of *Khatm al-Nubuwwa* (seal of Prophethood) to *Nubuwwa* is to prove that it is a sign of the completion (or finality) of Prophethood, for a seal is given on a document when it is completed.

The Hafiz Ibn Kathir has fairly dwelt on this topic and we have given some excerpts from his work *(Tafsir)* in Part I of this lecture. His arguments are very decisive, and in the end he declares that anyone who should claim to be a Prophet (after our Prophet) is an impostor, a liar and a *Dajjal,* even though he tries to convince the audience with supernatural feats and wonders - (see Ibn Kathir: *Tafsir,* old edition with *Tafsir* of al-Baghawi - p.89).

Al-Zurqani has also discussed this doctrine. We have mentioned his discussion in Part I of this lecture, in which he proves that of the several special features and characteristics of the Prophet is that he is the last of all the Prophets.

In his *al-Mawahib al-ladunniya* (p.259) al-Qurtubi says: "This is so because with the death of the Prophet the *Wahy* (Revelation) is discontinued for ever."

The *Mujaddid* of the third century al-Imam al-Tahawi says in his treatise entitled *al-'Aqidat al-Tahawiya* (p.14): "Every claim (to Prophethood) after our Prophet is a revolt and a show of personal desire. The Prophet had been commissioned to all people and the *jinns.*

The Hafiz Ibn al-Qayyim says in his treatise entitled *al-Furqan baina awliya' al-Rahman wa awliya' al-Shaitan* (pp. 6, 56, 123 etc.) e.g. "The Wahy (revelation) is sent unto each and every Prophet from Allah the Exalted. But our Prophet Muhammad sallallahu alayhi wasallam did not stand in need of anyone else in his Prophethood. Therefore his *Shari'ah* is not dependent on any of the former Prophets nor that on any future Prophet unlike other Prophets. Because the Messiah has frequently been referring to the *Torah,* to complete which the Messiah had been sent.

Therefore the Christians were in need of this *Shari'ah* which had been promulgated before the Messiah, like the 24 Prophethoods. Again the former *Ummahs* always needed *Muhaddithun* among them. But this *Ummah* of Muhammad sallallahu alayhi wasallam does not need any new Prophet nor any *Muhaddith.* On the other hand Allah the Exalted has combined all types of great virtues and excellences - both intellectual, moral and practical - that were to be individually found in other Prophets." *(Al-Furqan,* p.56).

Ibn al-Qayyim has also shed some light on the doctrine of *Khatm al-Nubuwwa* in his *Zad al-ma'ad.*

Al-Qastallani, the great Commentator on the *Sahih* of al-Bukhari comments variously on the doctrine of *Khatm al-Nubuwwa* in his *al-Mawahib al-ladunniya,* sometimes with full details and on other occasions only summarily. We have already discussed his views in Part I of this lecture, under the verse of *Khatam al-Nabiyyin*. (33:5). In his *al-Mawahib al-ladunniya,* the author says that whenever one should have the lucky chance of visiting the Tomb of the Prophet one should utter this prayer: "Peace be upon you, O the Chief of the Messengers and the Last of the Prophets." (*Mawahib,* Vol. 2, p.509).

The great *Muhaddith* Abu Nu'ain says in his *al-Musnad,* as does Ibn Taimiya say in his *Jawab sahih lirnan baddala Din al-Masih,* and Shah Wali Allah in his *I'tiqad.*

Al-Khafaji, while commenting on the *Shifa'* of the Qadi 'Iyad states: "This is because no Prophet and no Messenger is to be sent after him nor in his own time." On another occasion al-Khafaji says: "In this manner has Ibn al-Qasim stated about a man who should claim to be a Prophet and think that *Wahy* (revelation) is sent unto him, that he is suffering from some mental malady." Ibn al-Qasim further states about a man who claims to be a Prophet that he is a *murtadd* (renegade and apostate), may he call others to his following and accepting his claim to Prophethood secretly or privately, or may he declare it openly, like Musailima. Asbagh ibn al-Farah says that if a man should think that he is a Prophet and receives the *Wahy* (Revelation) is like a *murtadd* (apostate) in the law of *Shari'ah,* for he has denied the truths of the Book of Allah (the Qur'an), and also denied the Prophet as the last of the Prophets. The Prophet said: "There shall not come a Prophet after me. Again such a false claim is tantamount to *iftra'* (calumny, false imputation of anything) to Allah."

He further goes on dilating upon the cause of *kafir* and *irtidad* (apostasy) and says: "It is because he denies the Prophethood (of the Messenger of

Allah) and especially because he denies the truth of the saying of the Prophet that there shall not come a Prophet after him, i.e., nobody shall ever be elevated to the rank of Prophethood after him." *(Sharh al-Shifa',* Vol. 4, p.430).

Ibn Hibban says: "One who holds that *Nubuwwa* (Prophethood) is attainable by efforts and practice and that Prophethood has therefore not been discontinued, or that a *Wali* (saint) is more excellent than a Prophet is a *Zindiq* (infidel) and is liable to be executed." (Al-Zurqani, Vol. 6, p.188).

In his *al-Shifa'* the Qadi 'Iyad states: "The (Caliph) 'Abd al-Malik ibn Marwan put al-Harith, the pseudo-Prophet, to death and crucified him. Some other Caliphs and Rulers (kings) did the same with such people (who ever dared to proclaim themselves as Prophets). The scholars (of all ages) agreed with the (rulers) in putting the pseudo-Prophets to sword, and they also declared that anyone who opposed this action of the rulers was a *kafir* (infidel)." *(Ikfar,* p.43).

In the *Sharh al-Shifa'* we also find recorded: "We hold, in a similar manner, anyone who claims himself to be a Prophet as a *kafir* (infidel), whether he does so in the very days of the Prophet like Musailima the impostor and al-Aswad al-'Ansi, or he claims Prophethood after the death of our Prophet. This is because our Prophet is the last of the Prophets according to the clear statutes of the Qur'an and *Hadith.* This would amount to falsifying Allah and his Messenger like the Christians." *(Sharh al-Shifa').*

In the *Subh al-A'sha* (Vol. 13, p.305): "These are two of the doctrines which render those who deny them *kafirs* (infidels), i.e., permitting Prophethood after the Prophet about whom Allah the Exalted has informed (us) that he is the last of the Prophets."

These are some of the statements and opinions of the eminent scholars of *Hadith.* We observe that none of them ever mentioned a new class of Prophets, like a *non-tashri'i* Prophet, or *zilli* or *buruzi* Prophet, and none of them has considered the Prophethood endued with a *Shari'ah* to have ended and discontinued, while allowing the Prophethood not associated with any *Shari'ah* to continue till the Day of Resurrection.

If the *Muhaddithun* had at all neglected this point, we should see what the *Mufassirun* say on the matter. The *Mufassirun* have continually been attempting at explaining the intricate problems involved in the text of the Qur'an. They explained everything in the simple and unequivocal words.

The *Mufassirun*

Most of the statements, judgements and comments of eminent *Mufassirun* have already been discussed in Part I of this lecture, especially while explaining the purport and significance of the term *Khatam al-Nabiyyin.* We therefore need not repeat them here. Suffice to mention the names of the most celebrated *Mufassirun* in this respect: The leader of the *Mufassirun* Abu Ja'far al-Tabari, the Imam al-Raghib al-Isfahani, the Hafiz 'Imad al-Din Ibn Kathir, al-Zamakhshari (the author of the famous *al-Kashshaf),* Mahmud al-Alusi the Grand Mufti of Baghdad (the author of *Ruh al-ma'ani),* al-Nasafi (the author of *al-Madarik),* al-Baghawi *(Ma'alim al-tanzil),* al-Khazin, the Imam al-Razi *(Tafsir Kabir),* al-Baidawi, Jalal al-Din al-Suyuti (author of the *Jalalain* and *al-Durr al-Manthur),* Abu Hayyan *(al-Bahr al-muhit),* al-Shirbini *(al-Siraj al-munir),* the author of the *Jummal,* a gloss on the *Jalalain,* Ibn al-'Arabi, Muhammad al-Nawawi *(Marah Labid),* Qadi Thana' Allah Panipati *(al-Tafsir al-mazhari),* Shah Isma'il al-Haqqi *(Ruh al-bayan),* Shah Mu'in al-Din (Jami' al-bayan), Shah 'Abd al-Qadir *(Mudih al-Qur'an),* Abu Muhammad Ruzbahan Shirazi *('Ara'is al-bayan),* al-Tha'alibi *(al-Jawahir al-hisan),* Shah Kamal al-Din Husain al-Harawi, the *Fawatih Ilahiya,* Abu 'l-Sa'ud, Ahmad popularly known as Mulla Jiwan *(al-Tafsir al-Ahmadi), Tafsir al-mawahib al-ladunniya.*

The sayings and comments of these scholars have already been discussed in the early part of this lecture under the caption of *Khatim al-Nabiyyin.* None of these doctors of *Tafsir* has mentioned that by the term *Khatim al-Nabiyyin* is meant the discontinuity of Prophethood endued with *Shari'ah* and that *zilli* or *buruzi* Prophethood is still to continue.

Now we should go ahead with the *Fuqaha'* (juris consults), for, they belong to the class of critics and researchers.

The *Fuqaha'* (Juris Consults)

The author of the *al-Ashbah wa'l-naza'ir* states in his work *kitab al-siyar wa 'l-ridda*: "Unless one should know and understand that Muhammad sallallahu alayhi wasallam is the last of the Prophets, he is not a true believer; for, this is one of the essential fundamentals of the *Din* (religion). (Essential fundamentals of the religion are those precepts which are popularly known in Islam as essential, may they be obligatory, or *wajib* (necessary) or *masnun* (practice of the Prophet). *(al-Ashbah,* p.396).

Ibn Nujaim says in his *al-Bahr al-ra'iq* (a Commentary on the *Kanz al-daqa'iq):* "If anyone should say that the Prophets ever said something untrue or unjust or should say that he is a Messenger of Allah is a *kafir* (infidel)." *(al-Bahr,* Vol. 5, p.130).

We find the following edict in the *Fatawi 'Alamgiri* (Vol. 3, p.263): "If someone should not hold the notion that Muhammad sallallahu alayhi wasallam is the last of the Prophets he ceases to be a Muslim; and if he should say that he is the Messenger of Allah or utter the same in Persian: *man Paighambaram* meaning thereby 'I carry the message', he too is a *kafir.*"

Ibn Hajar al-Makki al-Shafi'i says in his *Fatawi:* "One who holds the continuity of the *Wahy* (Revelation) after Muhammad sallallahu alayhi wasallam he is a *kafir* according to the *Ijma'* (consensus) of the Muslims."

The Mulla 'Ali al-Qari' explains the Seal of *Nubuwwat* in his *Sharh al-shama'il*: "The syntactical construction of the *Khatm al-Nubuwwa* the ascription to *Nubuwwa* is only in this sense that the House of Prophethood has been sealed on account of our Prophet, so that no one shall enter it after him."

The Mulla also says in his *Sharh Fiqh al-akbar* (p.202): "To claim Prophethood after our Prophet is *kufr* according to the *Ijma'.*"

It is very strange that the Mirza'i community impute falsely to the Mulla 'Ali al-Qari' that he does not hold the doctrine of *Khatm al-Nubuwwa* and that he deems it permissible if it be Prophethood not associated with a *Shari'ah.* While this fact is that the Mulla 'Ali Qari' has categorically denied the claim to Prophethood of any type - *tashri'i* or *non-tashri'i.*

Mahmud al-Alusi of Baghdad also says (as we have already quoted him on p.840): "That the Prophet is the last of the Prophets is a doctrine which has explicitly been mentioned in the Divine Books and fully explained by the *Sunnah,* and the whole of the *Ummah* have unanimously agreed in its validity. Therefore anyone who shall claim against this doctrine shall be declared a *kafir* (infidel) and be executed if he at all insists in it." *(Ruh al-ma'ani,* Vol. 1, p.65).

The Shaikh Sulaiman Buhairi says in a poem as given in the *Sharh al-Minhaj*:

Every Muslim bound by the
required responsibilities should recognise
The Prophets as mentioned in (the
Qur'an) with their characteristics.
Of them eight are bound (to be known),
After the ten of them and the seven who remain are:
Idris, Hud, Shu'aib, Salih, and also
Dhu 'l-Kifl, Adam and the Selected
(Muhammad sallallahu alayhi wasallam) with whom they
are ended.

It is given in the *Fusul al-'Imadi* that the following are the sayings (or, things) that attain to infidelity: "Similarly if one should utter: 'I am the Messenger of Allah', or say in Persian: *man Paighambaram* i.e., 'I carry the (Divine) messages, he attains to downright infidelity. And if anyone said such a thing and some others asked of him some evidentiary miracle, this person who demands (a miracle) also becomes a *kafir*. The later doctors of theology say: 'If the one who demands (a miracle) from an impostor intends only to expose his inability to produce a miracle and thus to put him to shame, he shall not be liable to be called a *kafir'." (Fusul,* p.1300).

The Imam 'Abd al-Rashid al-Bukhari says in the *Khulasat al-fatawi:* "If a man proclaims Prophethood and another man demands of him an evidentiary proof, he attains to infidelity according to some of the jurists, while some other priests hold that if the intention of this person demanding a proof be only to expose the inability of the impostor to show a miracle and thereby to put him to shame, he shall not be declared an infidel.

In the *Tuhfa* (a commentary on *al-Minhaj)* some of the utterances of *kufr* have been enumerated: "Or, if one should deny a Messenger or a Prophet, or, point out any of the defects of the Prophet (or Messenger), and also speaks his name in the diminutive form in order to degrade him in the eyes of the public, or, if one should allow the possibility of the appearance of any (new) Prophet after our Prophet and/or in the presence of 'Isa who has already been elevated to the rank of Prophethood, and therefore his reappearance cannot be objected to." *(Ikfar,* p.42).

These are the texts taken from the *Fusul* and *Khulasat al-fatawi* - which are popularly considered as the authentic and reliable sources of *Fiqh.* They tell us that anyone who should ever claim to be a Prophet after our Prophet he shall be declared a *kafir (murtadd)* and shall be executed. It is also indicated that anyone who should consider the claim of such an

impostor feasible and tenable and asks of him to produce an evidentiary miracle, is also a *kafir.* This would, in other words, mean that the appearance of any Prophet of any class or category whatsoever is precluded from possibility. Rather, if and when any should utter a word claiming Prophethood for himself, it is incumbent on all Muslims to declare him an impostor and should not try to examine his truth or ask for an evidentiary miracle. As a necessary corollary we can say that considering the possibility of truth in the claim of an impostor would amount to creating the possibility of falsity in the claim of our Prophet and amount to denying hundreds of the *ahadith* of the Prophet. We fly for refuge to Allah!

It is thus clear from the legal judgements of the jurists that *Nabuwwa* (Prophethood) of any complexion and shade stands discontinued and ended. Not only that, but every claimant of Prophethood, and every claimant of the *Wahy* (Revelation from Allah) is to be regarded a *kafir* (infidel), liar and impostor *(Dajjal)* whether he claims Prophethood associated with a *Shari'ah* or without it.

Now we come to the *Mutakallimun* (theologians, and doctors of scholastic dogmatism). They are expert in hair-splitting of all intricate problems.

The *Mutakallimun* (Theologians)

The great doctor of *Hadith* and Theology al-Hafiz Ibn Hazm al-Andalusi says in his celebrated work entitled *Fisal fi'l-milal wa'l-nihal* (Vol.1, p.77): "Thus it is obligatory to profess all these things, and it becomes evident that the presence or continuity of the office of Prophethood after our Prophet is not valid, and is rather a nullity."

A little later he says: "Similarly one who says (this and this), or that after Muhammad sallallahu alayhi wasallam there can appear a Prophet to the exclusion of Jesus son of Mary, nobody should differ in declaring such a person a *kafir* (infidel), because the validity of this argument has been fully established." Ibn Hazm repeats the same on several occasions (e.g., Vol. 4, pp.198 and 180; Vol. 1, p.113).

He also says elsewhere in this book: "How can a Muslim ever dare to consider it possible and permissible that any man can appear as a Prophet after our Prophet on this earth?"

The Mulla 'Ali al-Qari' has said the same thing in the *Sharh al-Fiqh al-Akbar* which we have recently quoted to the effect that to claim Prophethood is itself a *kufr.*

Najm al-Din 'Umar al-Nasafi says in the *'Aqa'id:* "And the first of the Prophets is Adam and the last of them is Muhammad sallallahu alayhi wasallam ."

Al-Taftazani comments on the statement of al-Nasafi: "The speech (of the Prophet) and the Word of Allah (the Qur'an) which descended on him having indicated that he is the last of the Prophets (33:40) and the one sent to all mankind, nay rather to *al-Jinn* and mankind too, it has been established that he is the last of the Prophets." (p.135).

This doctrine has been described briefly and also with details in different books on Creed and Theology - we can name some of them: *Al-Mu'taqad al-muntaqad,* p.209; al-Suyuti: *al-Itqan,* Vol. 2, p.128; *al-Masamara* of Ibn Hummam, p.204; *Majmu'at al-'aqa'id* of al-Yafi'i, p.15; *'Aqidat al-'awamm* of Ahmad al-Marzuqi, p12; *Sharh 'aqidat al-'awamm* of al-Nawawi; *Masa'il* of Abu 'l-Laith; *Qatr al-ghaith* of al-Nawawi, p.150.

In the *Mizan al-'aqa'id,* Shah 'Abd al'Aziz states: "Muhammad sallallahu alayhi wasallam is the Messenger and the last of them." In the famous book on Creed entitled *Jawharat al-tawhid* we find (in verse):

> He characterised the best of all
> the creatures when He finished
> With all the creation, our Lord.
> He was sent to all (mankind and genii).

The Shaikh 'Abd al-Salam ibn Ibrahim al-Maliki in his *Ithaf al-murid* (p.l26): "That is, our Lord has ended the office of Prophethood with the conferment of Prophethood on our (Prophet) and said: and the *Khatam al-Nabiyyin* (33:40). It necessitates the discontinuity of Messengerhood as well. Because when the general is ended, with it the particular is also ended, and not vice versa. Therefore no Prophethood shall ever appear again after our (Prophet) nor any *Shari'ah.*

In this text the word *la tabtada'u* (shall not appear again) has removed the illusion that the reappearance of Jesus would be inconsistent with *Khatm-i-Nubuwwat.* Hence it has been clarified that after our Prophet no new Prophethood shall appear, and that the Prophethood of Jesus has already appeared (which would reappear after a break).

The Shaikh ‘Abd al-Ghani al-Nabulusi says in the *Sharh Kifayat al-’awamm,* p.18: “The first of them (i.e., the Prophets) is Adam, and then the last of them in respect that there shall not appear after him any Prophet or Messenger whatsoever, is Muhammad sallallahu alayhi wasallam ibn ‘Abd Allah the *Khatam al-Anbiya’,* (i.e., the last of the Prophets) and of the Messengers and that he would be the Prophet who would retain his office of Prophethood and Messengerhood for ever, even though he should die his office would continue existing to the end of all ages and to the end of this worldly life.

Those who are used to invent new classes and categories of Prophethood as *tashri’i* and *non-tashri’i* should study minutely these texts that we have collected and quoted for them. They will soon realise that these comments and clarifications have closed the gate of tahrif (perversion and corruption of the original text). Here it has been clearly stated that *Nubuwwa* (Prophethood) of any complexion is ended: and by *Khatm-i-Nubuwwat* is meant nothing but that after him no person shall be invested with the office of Prophethood. The reappearance of any former Prophet or to continue and remain in his office is not at all inconsistent with *Khatm-i-Nubuwwat.* Therefore the doctrine of the reappearance of the Messiah - peace be upon him - is in no way inconsistent with the doctrine of *Khatm-i-Nubuwwat.*

The Shaikh Abu Shukur al-Salimi says in his *Tawhid:* “The Rawafid (forsakers, the extremist *Shi’as)* say that the world cannot remain void of a *Nabi* (Prophet). This notion of the *Shi’a* is a heresy, for Allah the Exalted says: “and the Seal of the Prophets” i.e., The last of them, and therefore anyone who should ever claim for himself Prophethood he automatically renders himself a *kafir* (infidel). Anyone who demands from him an evidentiary miracle also throws himself into the pale of infidels. For there can be no doubt or uncertainty in the statute of the Qur’an. Therefore it is incumbent on every Muslim to have firm conviction that nobody shall ever share the office of Prophethood with Muhammad sallallahu alayhi wasallam. On the other hand the extremist *Shi’a* say that ‘Ali had been sharing the office of Prophethood with Muhammad sallallahu alayhi wasallam. But this is a sheer display of their heresy.”

In the Commentary of the *‘Aqidat ail-Saffarini* (p.257) we find: “Whoever thinks that (Prophethood) can be attained by efforts, is a *zindiq* (heretic), and he is to be executed, because his speech and his creed and notions require the Prophethood as a continuous process which is not to end and discontinue. This notion is incompatible with the clear statutes of the Qur’an and the *ahadith mutawatira,* for our Prophet is the last of the

Prophets… (till he finally says): This office of Prophethood extends from the time of the first father the selected Adam to the time that the *Khatim* the Prophet the Beloved Muhammad sallallahu alayhi wasallam was commissioned.”

The Hujjat al-Islam the Imam al-Ghazzali says in his *al-Iqtisad* and explains the doctrine of *Khatm-i-Nubuwwat* and gives decisive proofs in support thereof: “The *Ummah* has indeed understood this term *Khatam-i-Nabiyyin* (33:40) on the basis of circumstantial evidence related thereto that it means absolute absence of a Prophet after him forever, and similarly absolute absence of a Messenger of Allah forever. This admits no interpretation, and no method of particularisation is to be involved therein.” *(Al-Iqtisad,* Egyptian edition, p.128).

In the text of the *Iqtisad* prior to this text the Imam al-Ghazzali considers all the interpretations to be given on this term as delirium, and humbug. He thinks that these interpretations on the term *Khatim al-Nabiyyin* and *la Nabiya ba'di* have been invented by the atheists.

The doctors of *'aqa'id* (creed) and theology have given their comments and views on the doctrine of *Khatm-i-Nubuwwat.* We have all along been looking out for an indication ever made by any of the theologians and dogmatists as to whether *Khatm-i-Nubuwwat* means the discontinuity of Prophethood associated with a *Shari'ah* and as to whether a *non-tashri'i* Prophethood is to continue for ever.

But we do not find any of the theologians and dogmatists making reference to any classification of Prophethood of that type, which could support the self-invented classification of Prophethood given by the Mirza'is. Now we shall try to examine the statements and comments made by the great mystics of Islam, and see whether they were ever inclined to classify Prophethood into the so-called *tashri'i* and *non-tashri'i* Prophethood.

[Before closing this section on the *Mutakallimun,* we should like to bring to the kind notice of the learned readers that in the first edition of this lecture *Khatm-i-Nubuwwat* the text of the *Iqtisad* was quoted from Mawlana Anwar Shah Kashmiri's work *Ikfar al-mulhidin.* This humble writer (Muhammad Shafi') did not then possess the original work *al-Iqtisad.* Therefore the text as given in the *Ikfar* was quoted. Now later when the original work *al-Iqtisad* is available to this writer, the original text has been quoted in this book. However no scholar can deny the fact that this original text of the *Iqtisadis* in no way variant from the one quoted from the *Ikfar al-mulhidin.* - M. Shafi'].

The *Sufis* (Mystics)

The great gnostic Jami says in his versified *'Aqa'id-nama:*

He is the last of the Prophets and the Messengers
The other (Prophets and
Messengers) are only a part
each, while he is the whole.
There shall not appear any
Messenger after him.
After him no person can ever be
elevated to the rank of a Messenger.
According to the saying of the
Messenger, in the last days
The Messiah shall descend from
the heaven.
He will follow the religion and law of the Prophet.
He will follow the root (i.e., the
Prophet) and himself shall be a
branch only.
He will consider the religion and
Shari'ah of the Prophet as the
true faith
He will preach to everyone the
same true faith (of our Prophet).

In the *Sharh al-ta'arruf this* doctrine has been explained in a lucid manner. This *Sharh al-Ta'arruf* is one of the best books on *tasawwuf* (Mysticism) and according to Hajji Khalifa the author of *Kashf al-zunun,* if there had not been the book entitled *al-Ta'arruf,* people would not have been able to understand *tasawwuf.* "Allah the Exalted has ended the list of all Messengers - peace be upon them - with Muhammad sallallahu alayhi wasallam. Therefore Allah says: "But he is the Messenger of Allah and *Khatam al-Nabiyyin."* (33:40). If this term is to be read with *Nasb* (i.e., a *fatha)* it means the seal of the Messengers and Prophets; and hence the last of the Prophets. If it is to be read with a *kasra* (under the *ta')* it signifies one who impresses the seal and closes (the thing thereby), i.e., one who ends. The Prophet once said to 'Ali: You are to me as was Aaron to Moses, except that there shall not be a Prophet after me. He also said on another occasion: I am *al-'Aqib,* i.e., no Prophet shall appear after me." *(Sharh al-ta'arruf,* p.14).

Mawlana Nizami Ganjawi says in his *Makhzan al-asrar*:

> "You are a Prophet - so as to carry knowledge ahead.
> The seal of Prophethood has been given over to Muhammad sallallahu alayhi wasallam.

The Ghawth-i-A'zam al-Shaikh 'Abd al-Qadir says in his *Ghunyat al-talibin*: "The (extremist Shi'a) have also claimed that 'Ali was a Prophet… (till he says:) May Allah, the angels and the whole of creation curse these (Shi'a) to the day of Judgement, and may render their fields and verdure into ruins and deserts, and may not leave any place on earth liveable for them, because they have exaggerated in their extreme views and have insisted stubbornly in their kufr (infidelity), and they have forsaken Islam and have widely deviated from the path of *Iman.* They have denied Allah, His Messengers and the Revelation (i.e., the Qur'an). We therefore fly to Allah for refuge from (the mischief of) those who hold this notion." *(Ikfar al-mulhidin,* p.42).

The gnostic Shaikh 'Abd al-Ghani al-Nabulusi says in his *Sharh al-fara'id* wherein he declares the extremist Shi'a *kafirs* (infidels): "The corruption of their *madhhab* and faith needs no description. But it is itself a testimony of its corruption. Their *madhhab* leads to a false and mischievous notion that there shall come after our Prophet a new Prophet. This goes a long way to denying the truths contained in the Qur'an. The statute of the Qur'an is clear, that he is the last of the Prophets (33:40) and the last of the Messengers (sent unto mankind). In *Hadith* we find: "I am the *'Aqib* and there shall not come a Prophet after me." Again the whole of the Islamic *Ummah* have reached the consensus on the perpetual truth of this speech to be taken in its external and obvious *(zahisi)* sense. This is one of the doctrines - too well-known - whereby we have been able to declare the philosophers and (modern) thinkers *kafirs* (infidels)." *(Ikfar,* p.42).

The great scholars of *Tasawwuf* and *Suluk* (Journey in the path unto Allah) call the extremist *Shi'a kafirs,* for these Shi'a hold 'Ali to be a Prophet, although they do not ascribe to him an independent and *tashri'i* Prophethood. This proves that to accept the claim of a person to Prophethood of any type or class is tantamount to denying the truths of the Qur'an and the *ahadith.*

Another gnostic al-Shaikh 'Imad al-Din al-Umawi says in his work entitled *Hayat al-qulub fi Kaifiyat al-wusul ila '1-mahbub* wherein he tries to summarise the general beliefs of the gnostics: "The Fourth Section

concerning the description of their tenets according to their consensus, and also concerning their *madhhab* which they adopt in regard to the rules and regulations to which they adhere. As for their beliefs, the (main) doctrine propounded by the Shaikh Abu ‘l-Hasan al-Ash’ari and his disciples pertains to the Opener of This Creation and the one who closes it (i.e., the Prophet is the first and the last of the Prophets.)” - *(Hayat al-Qulub,* Vol. 2, p.2, margin).

After describing this briefly he dwells on it with some details and says: “Indeed Muhammad sallallahu alayhi wasallam is the most excellent of all the Prophets and with him Allah the Exalted has ended the continuity of Prophethood for ever.” (Ibid, Vol. 2, p.4).

The gnostic Taqi ‘1-Din ‘Abd al-Malik enumerates some of the virtues and excellences of the Prophet in his work entitled *Nuzhat al-nazirin* and considers *Khatm-i-Nubuwwat* as the most excellent of his characteristics. He quotes a number of *ahadith* in support of this assertion. We have mentioned all those *ahadith* in Part II of this lecture. (See *Nuzha,* Vol. 1, p.15).

The Shaikh-i-Akbar Muhiy al-Din Ibn al-’Arabi says in his *al-Futuhat*: “The Messenger has informed (us) that dreams are one of the parts of Prophethood. Of Prophethood there shall remain for the people only this part, and nothing more than that. In spite of this, the term ‘Prophethood’ shall not be applicable to anything, nor the term ‘Prophet’ be applicable to anyone other than the one endued with a *Shari’ah.* Thus ‘Prophethood’ has been banned on account of this particular characteristic.” *(al-Futuhat al-Makkiya,* Vol. 2, p.495).

Elsewhere in the *al-Futuhat al-Makkiya* (Vol. 2, p.568) we find the following: “Just as a man unto whom are revealed some *mubashshirat* (dreams giving good tidings), which are only a part of Prophethood, even though such a man does not become a Prophet in actuality, therefore the generality of the Mercy of Allah is to be taken into account. Thus Prophethood can be applied only to one who is characterised by all the parts of Prophethood, and only then he is known as a Prophet. The Prophethood which has been restricted from us and is now discontinued for ever has these characteristics. Of these characteristics is the *Shari’ah* revealed by *Wahy* (Revelation) through an angel (Gabriel). This is peculiar only to a Prophet.” *(Futuhat,* Vol. 2, p.568).

The Shaikh-i-Akbar has expressed himself on this doctrine in almost the same words as the multitude of the Islamic *Ummah* and all the sects of the mystics have done, namely the office of Prophethood cannot be conferred

on anyone after our Prophet and that the thing which is called Prophethood in the nomenclature of the *Shari'ah* is absolutely and entirely discontinued. The *kamalat* (perfections) of Prophethood are however to be met with in this Ummah more frequently and more copiously than in other former nations. This is not to be denied by the general scholars (who are externalists) nor by the learned mystics (i.e., the spiritualists). In Part I we have already discussed this point by quoting several *ahadith* of the Prophet and sayings or comments of the Companions and the *Tabi'un.*

From the above-quoted texts from the work of the Shaikh we also deduce that the Shaikh did not mean anything by saying "Prophethood without *tashri'* may continue", but that he intended to say that the *kamalat* of Prophethood and the *Mubashshira*t and even *wilaya* (sainthood) still exist and these are the parts of a *non-tashri'i* Prophethood.

He has further clarified in these passages that Prophethood which is *non-tashri'i* is not at all to be called Prophethood. The term Prophethood is applied only when all the parts of Prophethood (including *tashri'* - law making capacity) are to be found in their perfect forms. This passage would therefore mean the same thing as has been described in the *hadith*: A true dream is a part of Prophethood. But nobody can claim a true dream to be Prophethood.

Similarly the Shaikh says that *Tashri'* is a part of Prophethood and again says that *non-tashri'i* Prophethood may possibly exist. This would mean that Prophethood is discontinued: only some of its parts are to be found existing, and such a thing cannot be called Prophethood in Islamic law and theology, nor in general discourse. The Shaikh has explicitly said that the term 'Prophethood' cannot be applied to Prophethood unless it is endued with its essential part of *tashri'*.

This goes to expose the tricks and deceit of the Mirza'is which they endeavoured to publish among the Muslims on the pretext that the Shaikh-i-Akbar believes in the subsistence of Prophethood (after our Prophet). The learned readers have just known from the words of the Shaikh-i-Akbar that *non-tashri'i* Prophethood is no Prophethood, but is only a part of Prophethood.

In short, what the Shaikh believes as subsisting is not Prophethood at all and he does not believe in Prophethood as subsisting. This is the belief of the *Ummah* by consensus, and it is obligatory to hold this belief.

Even if we had not been able to understand the intent of the Shaikh, the clear statutes of the Qur'an and *ahadith,* the *Ijma'* (unanimous agreement) of the Companions and the doctrine commonly accepted by the multitude of the Islamic *Ummah* could not be dispensed away for the sake of a flimsy statement of the Shaikh-i-Akbar.

The Shaikh 'Abd al-Ghani al-Nabulusi explains a passage of the *Fusus al-hikam* of the Shaikh-i-Akbar: "Prophethood and Messengerhood have been discontinued on account of the Prophethood of our Prophet and Messenger Muhammad sallallahu alayhi wasallam whereas no man is left behind who is characterised with the qualities of a Prophet till the Day of Resurrection." *(Sharh Fusus al-hikam,* p.81).

The leader of the gnostics al-Shaikh Mujaddid of the second millennium says in his works entitled *Maktubat* (Vol. 3, p.38; Vol. 8, p.90): "Since this innovatory sect [i.e., the extremist Shi'a. This passage has been added in this new edition] claims to be *Ahl al-Qiblah* (people of the *Qiblah,* i.e., who worship in the direction of Makkah), we should avoid declaring them *kafirs* till such a time that it is established that they deny the essential requirements of the religion, and that they repudiate the precepts of the *Shari'ah* which are popularly known and accepted." *(Maktubal-i-Imam Rabbani).*

This clarifies that any doctrine or practice of Islam which is popularly known and is *mutawatir* or is established as essential, if someone denies it he outright throws himself in the pale of *kufr* (heresy). The doctrine of *Khatm-i-Nubuwwat* is *mutawatir* and has remained established in all the ages by all the members of the *Ummah.* Therefore in the sight of the Mujaddid if someone denies this he will render himself a *kafir.* This subject has been discussed by the Shaikh-i-Akbar in his *Futuhat* (Vol. 2, p.257): "A far-fetched interpretation in (the essential requirements of Religion) induces *kufr.*"

These are the views of the gnostics. The esteemed reader must have observed that all classes of the *Ummah* especially these high-thinking pious people considered the Prophethood of all complexions discontinued and ended with our Prophet and this doctrine was an essential part of their *Iman* (faith).

The views and sayings of all the various classes of the Islamic *Ummah* have been discussed, and it has been proven that in the *Shari'ah,* Prophethood without any fresh interpretation, particularisation and without going into the details of its classification, it is finally discontinued and ended with the Prophet Muhammad sallallahu alayhi wasallam.

Now we shall examine the claims of some of the former Prophets and the early nations. Let one who has eyes, see, and let he who has ears listen. "And unto whomever Allah shall not grant of (His) Light, he shall enjoy no light at all." (24:40).

Mention of the Doctrine of *Khatm-i-Nubuwwat* in the Ancient Scriptures, the *Torah* and the *Injil*

In the end we like to refer to some of the Ancient Scriptures wherein we find this doctrine explained with details. The discontinuation of Prophethood after our Prophet is a peculiar excellence with which only our Prophet has been invested. This peculiar excellence had already been announced to the former *Ummahs* before our Prophet actually appeared in this world.

But the *Torah* and the *Injil* has been badly and cruelly corrupted by their followers. Much of the words of these Scriptures have been changed, interpolated, suppressed or otherwise added. Even up o this time Boards and Commissions are formed and are convened to make changes in the text of these Scriptures. Therefore we shall rely on the texts quoted by our Early Fathers, and which have been preserved in the authentic works on *Hadith.* In a way we may call such views, the statements of the *Muhaddithun.* Here again we find a vast ocean of information, of which we shall confine ourselves to offer only a few of the pearls for the interest of our readers.

Moses - peace be upon him and his people

The great exegist Ibn Jarir al-Tabari, while commenting on the Quranic verse: "and he (i.e., Moses) threw down the tablets" (7:153) narrates a long story and finally remarks: "Moses said: O my Lord, I find in the tablets (mention of) a nation who are the last in creation, but the first among them to enter Paradise. O my Lord make them my *Ummah.* (Allah) said: That is the *Ummah* of Muhammad."

The traditionalist Abu Nu'aim has also narrated this story in his *Dala'il al-nubuwwa* (p.14), and has also related on the authority of Hassan who reports: "Once in the last hours of a night I was standing on a hillock when I suddenly heard a noise, it was the voice of a man at its pitch. I discovered that it was a Jew from Madinah standing on the top of a hill, holding a torch in his hand. People had gathered round him. He was asked why he was shouting? Hassan reports that he heard the Jew say the

following words: 'This star of Ahmad has risen. This star never appears on the horizon except as a sign of Prophethood; and no Prophet is left behind who has yet to appear except Ahmad.'" *(Dala'il al-nubuwwa,* p.17).

Khuwaisa ibn Mas'ud reports: "The Jews lived amongst us. They had been frequently mentioning that a Prophet is shortly to appear. (This was an incident prior to the proclamation of Muhammad's Prophethood). They always told that this Prophet would appear in Makkah, and he would be called Ahmad. No other Prophet has at all to be commissioned now. All these details are to be found recorded in our Scriptures." *(Dala'il,* p.17)

Abu Sa'id al-Khudri relates that he heard Abu Malik ibn Sinan say: "Once I went to the tribe of Banu 'Abd al-Ashhal, where I met Yusha' the Jew who said: 'The time has approached when a Prophet is to be born (to appear), who would be known as Ahmad. He will appear in the *Haram'.* (Sanctuary of Makkah). He then further added: This was not the statement of Yusha' alone, several other Jews of Yathrib (i.e., Madinah) used to say similar things."

Abu Malik ibn Sinan says: I left (Banu 'Abd al-Ashhal) and went to Banu Quraiza where I found a party of men talking of the (coming of) the Prophet. Zuhair ibn Bata (of Quraiza) said: "The star of Ahmad has already risen. This star appears only when a Prophet is to be born. No Prophet now remains to be born except Ahmad. This town is the place to which he will migrate." (Abu Nu'aim, *Dala'il,* p.18).

Ka'b al-Ahbar reports that his father was the most learned of the men of Yathrib in the *Torah* and the Sacred Speech which had been revealed unto Moses. Whatever he knew he did not conceal from me. When his last hour approached he called me to his bed and said: "My child, you know that all what I ever could learn I gave you it. There are still two folios which I did not disclose to you. They concern the description of a Prophet. His time of appearance has now approached. I did not think it proper to tell you of this, lest any impostor should know of it and claim Prophethood, and you should begin obeying him. I have buried these two folios in the arch, that you can see, with mortar (and cement)."

Ka'b al-Ahbar narrated this interesting story and finally said: "I took out those folios and read the following line inscribed thereon: Muhammad sallallahu alayhi wasallam is the Messenger of Allah, the last of the Prophets (and) there shall not ever appear a Prophet after him." (Narrated by Abu Nu'aim, - see *al-Durr al-Manthur,* Vol. 3, p.122).

The Prophet Shu'aib - peace be upon him

Wahb ibn Munabbih relates that Allah the Exalted once sent a *Wahy* (Revelation) unto Shu'aib which contained the following words: "I am shortly sending a Prophet who will be *Ummi* (unlettered). Through him I shall open the ears that are deaf, the hearts that are sealed, and the eyes that are blind. His place of birth shall be Makkah, place of migration shall be Taiba (i.e., Madinah), and place of authority shall be Syria... (till He said) ... I shall make his *Ummah* the best of all the *Ummahs)* I shall close (this revelation of) all the Divine Books with the Book of this *Ummah,* as shall I also close all the *Shari'ahs* with the *Shari'ah* of this *Ummah,* and I shall close all the religions with the religion of this *Ummah."* (Narrated by Abu Nu'aim in his *Dala'il,* p.16, al-Suyuti in his *al-Durr al-Manthur,* Vol. 3, p.114).

The Prophet Daniel — peace be upon him

Ka'b al-Ahbar narrates that the real cause of the emancipation of the children of Israel from the land of Babylon was the dream of Nebuchadnezzar. He saw in the dream a huge image, whose head touched the heaven, and feet in the earth. His upper body was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron and partly clay, when suddenly a stone came down from heaven and dashed on the top of it and smashed the whole of it into pieces. All gold, silver, iron, copper and brass became into one. Then the stone became a mountain which spread to all sides and filled the whole earth. Nothing was then visible except the heaven. The dream was interpreted by Daniel, a Prophet by that time. The interpretation goes like this: "The heavenly stone that smashed the head of the image was the religion of Allah, which will be hurled on the head of that *Ummah* towards the last days. Allah will then commission an unlettered Prophet to Arabia. This shall spread through the earth, and all the religions and nations will be destroyed as the stone had destroyed the image." (Abu Nu'aim: *Dala'il,* p.20).

The same story has been narrated by al-Suyuti in his *al-Khasa'is,* Vol. 1, p.24.

Jesus - peace be upon him and his People (a Wonderful Story)

Al-Mughira ibn Shu'ba relates: "Once I and Ibn Malik had access to al-Muqawqis the Emperor of Rome. The Emperor asked us how we could reach him while Muhammad sallallahu alayhi wasallam was amongst us and did not he and his Companions prevent us from going to him? We

replied: We travelled along the coast, and we had the same fear. Then he enquired about Muhammad sallallahu alayhi wasallam who had appeared with a mission. We replied: 'None of us had yet accepted his call'. He asked: 'Why?' We replied: 'He has come with a new religion and faith, which was unknown to our forefathers.' The Emperor and we are on the old rut as our forefathers.

Al-Muqawqis then enquired as to how his own people (the Quraish) are treating and behaving towards him. We replied: 'The young men have followed him, and those who opposed him fought against him on several occasions, sometimes defeated and sometimes successful.'

Al-Muqawqis asked if they could tell him what really he taught. We replied: 'In a nutshell his preaching is simple, that we should worship only one Allah Who has no equal unto Him, and that we should give up worshipping idols of our ancestors, and that we should say prayers and give alms *(zakat).*'

'What is this prayer and what is this *zakat*?' asked al-Muqawais. We told him that these people say five-time prayers which are known by their specific names, and for the *zakat,* it is one-fortieth of twenty *mithqal* gold.

Al-Muqawqis was inquisitive. He enquired: 'How does he spend this *zakat-fund?'* We replied: 'He distributes all the money thus collected among the poor and needy.' We also told him that the Prophet stresses to re-unite the bonds of relationship, and he advises people to be true to their promises. Usury, adultery and wine are forbidden. An animal slaughtered in the name of anyone other than Allah is also not lawful for him.

Al-Maqawqis exclaimed: 'Indeed he is a Prophet, and has been commissioned for the guidance of all mankind. Had he come to Copt and Rome, they should have of course accepted him and followed him.' For, Jesus - peace be upon him - had described to them these qualities of the Prophets. It is well-nigh that success would pay him homage so much so that no living person shall defy him; and his religion shall prevail in all lands that are accessible to camels and horses. His people will then defend him with every weapon of war.

We said: 'No, we shall never join him, even though all mankind are turned subservient to him'. Al-Muqawqis shook his head in indignation and said: 'You insist in blood-shed'.

Then al-Muqawqis enquired about his genealogy. We told him that the Prophet belongs to a noble family. Al-Muqawqis said: 'All Prophets hail from noble families and like Jesus'.

'Does he always speak the truth?' asked al-Muqawqis. We told him: 'Yes, it is for his truthfulness that he is commonly known among the Arabs as *al-Amin.* 'Al-Muqawqis then advised us to reconsider the matter, for, a man who speaks truth to everyone cannot falsely impute things to Allah.

He then asked us as to who and who are not following him. We told: 'Young people'. Al-Muqawqis remarked: 'He is just like Jesus and other Prophets of the past.'

'How have the Jews of Yathrib (Madinah) received him, as they are the people of the *Torah*?' asked al-Muqawqis. We replied: 'They opposed him. We fought against them, and put some to death and made some captives, and others were dispersed.'

Al-Muqawqis said: 'They are jealous. They opposed him for envy. Otherwise the Jews are as aware of the qualities of the Prophet as we Christians do.'

Al-Mughira then adds: We rose with his leave. We had heard from him such convincing remarks that we became almost obedient to Muhammad sallallahu alayhi wasallam. We conversed with each other and said: 'What a thing! This non-true king, who lives a long way off from the Prophet, yet verifies and testifies to the truth of his mission and fears him. But we, who live so close unto him and are related to him, yet reject his faith and religion'. He had on several occasions come to our doors to deliver the Message of Allah!

Al-Mughira further says: 'I then stayed at Alexandria where I continued visiting every church and monastery to enquire from the Copts and Roman priests of the signs and qualities of Muhammad sallallahu alayhi wasallam as recorded in their Scriptures.'

The great Pope Abu Ghani was much revered by the public. People thronged round him to seek his blessings for the cure of their patients. I watched him. He said five-time prayers with great contrition. I asked him: 'Please tell me if any Prophet still remains to come.' He said: 'Yes. He is the last of all the Prophets. There is no Prophet between him and Jesus son of Mary. He is indeed a Prophet. Jesus has commanded us to follow him (when he appears). He will be an unlettered Arab Prophet, called by the name Ahmad. He would not be too tall, nor too short in stature. There

shall be a tinge of redness in eyes...' (Narrated by Abu Nu'aim in the *Dala'il,* pp.20-21).

Al-Maqawqis said: 'They are jealous,' with these remarks and statements of other priests in mind. When later I came to the Prophet I related the whole story and embraced Islam. We thank Allah for this.

"We only wanted to lay emphasis on two of this lines (in Arabic) wherein it has clearly been expressed that Prophethood shall end and discontinue for ever after our Prophet."

Bilal ibn Harith reports: "I once set out on a trade expedition to Syria. When I was hardly in the suburbs of (Damascus) I chanced upon meeting a man from the *Ahlal-Kitab* (people of the Scripture) who asked me: 'Has anyone among you claimed Prophethood?' I said: 'Yes.' He further asked me if I actually recollect his face. I replied in the affirmative. He then took me to his house and found a picture of the Prophet in his house. In the picture I saw another man standing behind the Prophet. I asked him: 'Who is this man standing behind the Prophet?' He replied: 'He is - that there shall not come a Prophet after him except this for there shall not appear any Prophet after him and this is his successor *(Khalifa)* after him'. (Narrated by al-Tabarani, - *al-Kanz,* Vol. 6, p.281).

Bilal ibn Harith adds: 'When I looked at the picture more minutely I found that it was Abu Bakr al-Siddiq'."

The Prophet Abraham —peace be upon him

The Imam al-Sha'bi says: In the *sahifa* (scripture) of Abraham is recorded: "Tribes after tribes shall be coming in your progeny, till the Ummi (unlettered) Prophet shall eventually appear. He will be the last of the Prophets." (al-Suyuti: *al-Khasa'is al-kubra,* Vol. 1, p.9).

Ibn Jarir (al-Tabari) says in his *Tafsir* on the authority of Abu 'l-'Aliya that Abraham has prayed (to Allah):"O our Lord, send them (likewise) a Messenger from among them." (2:123). He was sent (a Message by revelation): "I have answered your prayer, and this (Messenger) shall be in the last of the days."

The Imam al-Baihaqi narrates a story related on the authority of 'Amr ibn al-Hakam: We had inherited a folio from our ancestors, generation after generation in the pre-Islamic period, till the religion of Islam appeared. When the Prophet migrated to Yathrib (Madinah) people brought this folio to the presence of the Prophet. Scholars of palaeography were asked

to decipher it. It read: "In the name of Allah, and His Speech is true. This is an admonition to those people who will come in the last of the days. Their garments shall be loose and flowing and they shall be wrapping their waists with an *izar*. They will jump into the oceans to fight their enemies. They would be saying such prayers that if the people of Noah had said such prayers they should not have been destroyed in the Deluge. Or if the people of 'Ad had said such prayers they would not have been destroyed in the wind; or if Thamudites had said them they would not been destroyed by the terrible noise." *(al-Khasa'is al-kubra,* Vol. 1, p.16).

When the Prophet heard this he smiled and approved it.

Zaid ibn 'Amr ibn Nawful who was a scholar of the Scriptures and had died before the Prophet used to describe the qualities and characteristics of the Prophet. He once said: "I visited all the towns and cities in search of the religion of Abraham. The Jews, the Christians and the Magians, whomever I asked about this religion, they always said: 'This religion shall appear only after you;' and they used to describe the qualities of the (Prophet) as I describe them to you, i.e., no other Prophet now remains to appear except this Prophet." *(al-Khasa'is al-kubra,* Vol. 1, p.25).

The *Muhaddith* Abu Nu'aim relates on the authority of Sa'd ibn Thabit who reports that the priests of the Jewish tribes, Banu Quraiza and Banu Nadir used to describe the qualities of the Prophet especially when the star of Ahmad appeared they unanimously remarked: "Of course he is a Prophet, and there shall not come a Prophet after him. His name shall be Ahmad." (*al-Khasa'is al-kubra,* Vol. 1, p.27).

Abu Nu'aim also relates on the authority of Ziyad ibn Labid who reports: Once I was on one of the hillocks of Madinah, when I suddenly and abruptly heard a voice: "O the people of Yathrib! By Allah, the Prophethood of the children of Israel has now gone (and is over and finished)! This is a star which has appeared with the birth of Ahmad. He is a Prophet and is the last of all the Prophets. He shall one day migrate to Yathrib." (*al-Khasa'is al-kubra,* Vol. 1, p.27).

Al-Baihaqi, al-Tabarani, Abu Nu'aim and al-Khara'iti relate on the authority of Khalifa ibn 'Abda who reports: One day I asked Muhammad ibn 'Adi ibn Rabi'a: How did your father name you Muhammad sallallahu alayhi wasallam He replied: I asked my father this very question. He said in reply: "We four men of the tribe of Banu Tamim set out on an expedition to Syria. I was one of the four. Another was Safyan ibn Mujashi' ibn Adam, the third was Yazid ibn 'Amr ibn Rabi'a and the fourth was Usama ibn Malik ibn Khindif. When we were in the land of

Syria we alighted at a tank, on the banks of which there were some trees. In the meantime there came to us a priest (padre) and asked us who we were. We told him: We belong to a tribe of Mudar. Then he remarked: 'Verily in the near future a Prophet shall be commissioned unto you from among you. Hasten to accept him and receive your share (of blessings) from him so that you find yourselves guided. For indeed, he is going to be the last of all Prophets.' We were much inquisitive and asked him: What would be his name? He said: Muhammad! When we came back from Syria we found that male children had been born to each of us. We named our children Muhammad in the hope that he might become a Prophet." *(al-Khasa'is al-kubra,* Vol. 1, p.23).

The Prophet Jacob - peace be upon him

Ibn Sa'd relates on the authority of Muhammad ibn Ka'b al-Qurazi who says: Allah the Exalted revealed the following Message unto Jacob: "I shall raise from among your children kings and Prophets till I also raise a Prophet in the *Haram* (of Makkah) whose *Ummah* shall rebuild the temple of Bait-al-Maqdis. He will be the Last of the Prophets and his name shall be Ahmad." *(al-Khasa'is,* Vol. 1, p.9).

After having discussed all the legal proofs and arguments, we should like to enlighten the free-thinkers on the subject of this doctrine. We shall briefly discuss the wisdom underlying this doctrine in a rationalistic manner. But we feel that free-thought means escape from faith and religion. Those who cannot derive benefit from the Qur'an and the *ahadith* can hardly be inclined to listen to what we would drive at. However we must do all that we can in this respect.

Some Rational Proofs of the Finality of Prophethood

We have already discussed the peremptory proofs of this doctrine as given in the Qur'an and further clarifications thereof as contained in the *ahadith.* Not only that we have also discussed the *Ijma'* of the Companions and hundreds of the comments and statements made by the Early Elders and great scholars of Islam. These alone are the three fundamentals whereby the doctrines and theological dogmas are to be established. As the fourth fundamental, *Qiyas* (analogical reasoning of the learned with regard to the teaching of the Qur'an, *Hadith* and *ijma')* is also a legal foundation of the Islamic law and theology. But primarily *Qiyas* has nothing to do in the field of Creed (beliefs and doctrines). Again, *Qiyas* is only a pre-requisite of the determining the validity of a legal judgement, which is to be proved by means of *Qiyas,* when there is no clear precept to be found in the Qur'an and *Hadith,* nor has the *Ijma'* (agreement of the Companions)

been reached on the point. Or in other words all these three fundamentals are silent on the matter, then and then alone recourse should be had to *Qiyas.* The legal method of *Qiyas* cannot apply to a theological case or to doctrines. The wisdom underlying the statutes (of the Qur'an and *Hadith)* and statements of early doctors can always be taken into account, and considered.

Although when we have sufficiently explained the proofs from the Qur'an, *Hadith* and the statements or comments of the Companions and Early Fathers, every good Muslim will say from the core of his heart: (Persian Verse):

> My heart is filled with the realities of knowledge. It is now a treasure of secrets.
> Now I shall not buy the vain talks of philosophers for a penny.
> My ear is full of the voice of the Angel as the Messiah.
> How shall I now be terrified or retracted by the braying of a donkey?

The reality is this that if the truth of any doctrine is to be discovered to the full satisfaction of the heart, it is only through the Light of Prophethood and the *Wahy* (Divine Revelation) from Allah, and never through reasoning and argumentation. Those who have ever undertaken to work and make researches in this field of knowledge only by virtue of Reason and intellect, have utterly failed. Rumi says:

> I tried the far-sighted Reason
> (several times)
> In the end I made myself insane
> *(diwana).*

In short, a Muslim should not stand in need of anything else after he has looked into the Qur'an, *Hadith* and the Consensus of the Companions. He should not look out for the wisdom underlying the necessity of these doctrines. He should rather sacrifice all these petty wisdoms and intellect or reason for the sake of the Real Wisdom of Allah Who has made the noble Prophet the real luminary of guidance for all mankind. There is no need of seeking the underlying wisdom or cause of this faith. For, the Prophet follows only the Perfect intellect which indeed outwits all intellects and reasonings. One is bound to say (this Persian couplet):

> Alas that Plato himself had seen
> the Greek (intellectual) that I possess!

The breast of the (Prophet) is open to receive the Divine Wisdom that falsifies all intellects of the world. (Persian couplet):

> My heart is the treasure-house of love, so much so that
> Under the sky I possess the quartermaster-general who possesses everything.

In short, we did not stand in need of roving in this field of vain contemplation after when we had satisfied ourselves with the legal proofs. Perhaps we needed this for two reasons: Firstly, when a narrative is explained with the help of reason it becomes effective, and it is then easy to accept it and act in accordance therewith. Secondly, the Mirza'is have endeavoured hard to put fresh and far-fetched interpretations on the special terms that occur in the Qur'an and *Hadith* so that they generally claim that the doctrine of *Khatm-i-Nubuwwat* is incompatible with Reason, and they further assert that this doctrine tends to demote the status of the Prophet. (A Persian couplet):

> A malicious person always
> extirpates (the good things).
> He shows up the vices and conceals the virtues.

Therefore we felt the need of undoing their tricks and rendering their talisman ineffective. So we shall try to prove through Reason and Intellect that this doctrine is not only reasonable but was essential by virtue of Reason, and that *Khatm-i-Nubuwwat* is an additional excellence of our Prophet. It is an accomplishment by which the Prophet excels all other Prophets and Messengers.

The Mirza'is have employed all the tricks of eloquence to mislead the Muslims. Their efforts are focused on two or three points: Firstly, that Prophethood is a source of Mercy. If we should declare (or, decide) that with the Prophet *Nubuwwa* has been ended and discontinued, it would mean that with the appearance of the *Rahmatun-lil'Alamin* (Mercy for all mankind) *Rahma* (i.e., mercy) has been discontinued. What is this blessing that Mercy has departed? And the gate of Mercy has been closed for ever till the Day of Resurrection. This would induce a sheer humiliation of the Prophet.

Secondly, that from eternity the Law of Allah continues prevailing. For "you shall not find any change in the Ordinance of Allah" (33:62; 35:41; 48:23). Whenever error prevailed in the world and people began turning away from the Right Path, Allah sent unto them a Prophet as a token of

Mercy for them. Now today when oppression and injustice are rampant in the world, and unbelief and error is gaining ground, the need of a Prophet is being felt. The Mercy of Allah is indeed unbounded, hence in pursuance of His Sentence Allah should raise a Prophet in some part of the world.

Thirdly, in the past the great Prophets had always been followed by a series of subordinate Prophets who continued. their mission and propagated their *Shari'ah* after them. This indicated their grand status. In a similar manner a king who wields suzerainty over many other states and autonomous or semiautonomous territories is known as the Emperor. Analogically our Prophet who is the Chief of the Prophets should have under him as many Prophets as no other former Prophet ever had. Discontinuity of the Prophethood is *infra dig* for him.

These are some of the notions that the Mirza'is are exploiting in their favour and under this garb they are seeking defence of the Mirza.

The short and general rebuttal lies in reiterating what we have already proven that the authorship of the doctrine is not to be imputed to us. This doctrine has been framed and chiselled by the Almighty Allah who chose Muhammad sallallahu alayhi wasallam as his Select Messenger. And whatever this Noble Prophet told us from his Lord we accepted it blindly without circumspection. (Persian couplet):

> On several occasions have I told you: and I am not going to say it again
> That I have lost my way: and I am not treading in this path myself.
> I am just like a parrot that speaks from behind the mirror
> Everything that the Eternal
> Teacher speaks, I too speak the same.

If, for instance, the doctrine of *Khatm-i-Nubuwwat* does not reflect favourably on the Prophet, who can have the right to thrust any type of greatness on the Messenger of Allah - a greatness superior to the one granted by Allah Himself?

In reality every person who has a reasonable share of understanding in him shall judge for himself that the *Khatm-i-Nubuwwatis* such an excellence and such a grand virtue for a Prophet that nothing better could be imagined for him. We now deal with their assertions:

Firstly, Prophethood is undoubtedly a source of blessings and Mercy. We also believe that our Prophet is the last of those who hold this *Rahmat.* But we cannot understand that now the whole world shall be divested of Allah's Grace and Blessings, and (Allah forbid) the presence of the *Rahmatun lil-'Alamin* becomes a source of *zahmat* (trouble). To think in this manner and with this logic is one of the blessings of Mirza'ism.

I should say (in reply) that if the small doors of *Rahmat* (Mercy and Blessings) be closed and a large Gate of *Rahmat* is opened wherewith the whole world should receive the due and receive training, would this still be called *zahmat?* Or it would be a grand *Rahmat* accessible to all mankind of all ages, would this be considered severance of *Rahmat* unto the world, or would it fill the whole world with the overflowing Rahmat? If small rivulets and streams are to be closed down and instead a large inundating canal is constructed, to irrigate the larger tracts, would this be termed a dry season, and drought? Or a precursor of a bumper crop? If the small flickering candles are removed and instead a big electric lamp is installed which should surpass all the former lights in splendour and brilliance, would this be called a source of darkness? Or to be more clear, if all the twinkling stars are asked to dim away and let the glorious sun shed its rays on the world, would it be a source of darkness as that of night? "And what ails these people that they are so far from understanding what is said unto them?" (4:80).

From the beginning of this world the blessings and grace of Prophethood had been appearing only for a restricted. period or for a particularly defined region, or for a specified race in this world. In a certain geographical territory Moses was sent unto his people as a source of *Rahmat* and in another territory Shu'aib was sent for the same type of service. If in a certain land Abraham the Friend of Allah was sent in the garb of Allah's Grace, in another land Lot was sent as an embodiment of *Rahmat* (Grace). In the same way Adam was sent in a certain age, while in another period of time was Noah commissioned. If Abraham is required to preach the precepts of Allah in a century, in another century Moses is assigned the same type of duties, and later Jesus.

In the end, we see that the Grace of Allah and His Blessings come into play and He sends to this world a personality as the universal *Rahmat* which is the real and original source of all the *Rahmats* and the treasure-store of all lights and blessings. As the poet says:

It is not impossible for Allah
To combine all the (virtues) in one man!

This universal *Rahmat* (i.e., Mercy for all mankind) is the chief of the Prophets, the leader of the former Messengers, and later Prophets, the last of all the Prophets. He combines in him all the perfections of the Prophets and Messengers:

> You possess the brilliance of
> Joseph, the miracles of Jesus and the white hand of (Moses).
> What all other perfect people
> possess, you combine all virtues in your ownself.

The former Prophets had been the beacons of direction in their fields, in their own times and for their own people. But when this brilliant moon appeared all the light of the beacons was eclipsed. And for all the world for all the ages this Moon was sufficient to lead and guide.

Or, in other words, the former Prophets were mere stars of guidance. They remained busy in removing the darkness of *kufr* and atheism, in their own ways, in their particular region, during their specific period and among their own people. At last a time approached when the light of the *irhasat* (plural of *irhas)* [*irhas,* literally means 'laying the foundation'. Technically it signifies any wonder wrought on behalf of a Prophet before he assumes the office of Prophethood. (e.g., the existence of a light on the forehead of the ancestors of the Prophet). That which appears after the conferment of Prophethood is known as a *mu'jiza* (miracle)] of the last of the Prophets appeared as the first streak of dawn. This was followed by the rise of the Sun of Prophethood. Now those twinkling stars are no more to be seen. The rays of the Sun have filled the whole universe with radiance.

Now it would be only a Mirza'i who should mourn the loss of these tiny stars and should lament that the world has now been left void of light. While a wise man would consider the Universal Light a special blessing and would be grateful unto his Lord the Exalted.

Let me ask the Mirza'is

Now I should directly ask the Mirza'is a question: You call your so-called non *tashri'i* Prophethood a source of *Rahmat* (blessing). You would not like to call *tashri'i* Prophethood, or independent *Shari'ah,* revelation of the Divine Books, and the *Wahy* through an angel, a source of *zahmat* (trouble and miseries). But you will have to admit it a source of blessing *(Rahmat).* You also say that after the Last of the Prophets *tashri'i* Prophethood, revelations of a new *Shari'ah* or the Divine Books are totally discontinued. Now think if the accusation that you level against us

is not reverted to you? You assert that the *Rahmat lil-'Alamin* (Mercy unto mankind) has become (Allah forbid) a cause of the discontinuation of *Rahmat* (blessing). If the discontinuation of the *Rahmat* (blessings) of *Shari'ah* does not adversely affect the grandeur of the *Khatim al-anbiya'* (Last of the Prophets), the discontinuation of *non-tashri'i* Prophethood cannot affect adversely.

In short, the discontinuation of the blessings of *tashri'i* Prophethood is also accepted by you. Whatever reply to this you will give us will be our reply to you regarding your so-called *non-tashri'i* Prophethood.

As regards the second point, we may briefly say: No doubt the Sentence and Ordinance of Allah has remained unchanged since the beginning of the creation and will continue so for ever, so that whenever unbelief and error prevail in this would and discrimination between right and wrong ceases to exist, Allah sends unto the world some Prophet out of His Mercy.

But in this modern age there can be two objections to this proposition. Firstly, it is not an established fact that unbelief and error has overwhelmed this world that the distinction between *kufr* (unbelief) and Islam is absolutely eliminated, nor that there are no guides for the seekers of Truth. This is obviously contrary to the facts and observations, and also contrary to the prophecy made by the Last of the Prophets: "In My *Ummah* there shall always exist a party who will uphold the right cause, and shall always be ready to fight the opponents till at last the command of Allah shall prevail and Jesus, son of Mary, actually descends." (Ahmad *al-Musnad,* p.429). The authorities in this chain are all reliable.

The facts and observations further prove that the spiritual influence of the Last of the Prophets is, in spite of a long distance of time and place, still to be felt and the *Ummah* is continually being brought up and trained in the Islamic way of life. In spite of the overwhelming impact of polytheism *(shirk)* and innovations in these days, this radiance of the Sun of Prophethood has not allowed the evil to gain full victory over virtue and righteousness. The people are wide awake and conscious enough to discriminate between right and wrong.

The parable of the former Prophets in relation to our Prophet is like the parable of tiny twinkling stars in relation to the bright glorious Sun. Even if the sky is overcast with thick dark clouds, yet its radiance always succeeds in penetrating through the dense layers of clouds. But on the other hand if clouds should cover the sky at night the whole world is left divested of even a tiny gleam of light from the stars. Exactly in the same

manner, whenever unbelief and error were rampant in the world in the old past after any one of the former Prophets and discrimination between truth and falsehood and between unbelief and Islam was totally lost, the need for commissioning another Prophet was felt. But often the Last of the Prophets when a similar type of unbelief and error ever arose and made the horizon dusty, but the light of the Sun was always there. The day remained the day, and it did not turn into a dark night.

In short, the Sun of Prophethood and of the Messenger is still shedding its universal light on the whole world. If some of the rays of this sun have been illuminating for a period in the form of Abu Bakr al-Siddiq, ‘Umar, or Dhu‘l-Nurain and ‘Ali al-Murtada, they are still serving the same purpose today through the efforts of the scholars of this *Ummah.* These scholars and noble men of the *Ummah* are performing the same duties as the former Prophets in their own times. The credit goes to the Prophet who is the Last of the Prophets. Blessed are those who still benefit immensely, from their society. In the presence of the graces of this glorious sun we do not stand in need of any torch or candle.

Again if need of a Prophet is at all to be felt, it should be kept in mind that it would be utterly inconsistent with the absolute chieftainship of the Prophet, and with the universal and comprehensive Prophethood. Furthermore it is absolutely not necessary that when unbelief and error become the rule of the day, the people should shout for the appearance of a Prophet. For, the Ordinance of Allah remains unchanged as long as Allah wills the existence of this universe. When the end this universe is after all to come to happen, the Great Creator will raise the Last Day and Resurrection will come into being. Then it will inevitably be required that the chain of Prophets should be abruptly broken. Otherwise the Last Day will never have to approach.

In the *ahadith* we find that the Day of Resurrection will come to pass only when there shall remain no one on the earth to remember Allah. The Mirza’is on the other hand demand that when people begin to forget Allah and His grace, Allah forthwith commissions a Prophet to bring the humanity back on the right path. This would give birth to a necessary corollary that by this process there shall never come a time when nobody is left on the earth to remember Allah. And when such a time is not to come to pass, this Day of Resurrection also shall not as such come to pass.

In short it is a universal truth that when unbelief, polytheism, disobedience and evil-doing are rampant in the world Allah sends his Prophets to mend the people. But this is to continue only up to a time that the subsistence of this world is to be willed by Allah. Now when with the

appearance of the Last of the Prophets the object of the creation of this world is fulfilled, this affair should, according to the Laws of nature, stop. And this shall happen only when no Prophet is to be commissioned after our Prophet.

As regards the third point, the appearance of a Prophet of a subordinate Prophet or Prophets does not in any way go to enhance the glory of the Last of the Prophets. We learn from the Qur'an and the *ahadith* that in the past Prophets were sent to accomplish the mission of the previous Prophet which had been left incomplete during their lifetime, or they were sent to aid the other Prophets. But the Last of the Prophet needs no aid, for he is himself richly endued with personal perfections.

Aaron was sent to help Moses as the Qur'an eloquently explains: "(Allah said:) We shall soon strengthen your arm by your brother"(28:35).

Moses himself has prayed which indicates his complex. "O Lord I have slain one of them; and I fear they will put me to death, (but my brother Aaron is of a more eloquent tongue than I am, wherefore send him with me for an assistant that he may gain me credit." (28:32-33).

But the *Khatim al-Nabiyyin* (the Last of the Prophets) possessed such courage and perfections of Prophethood of such a high degree that he never stood in need of the help of another Prophet. Therefore no Prophet was sent along with him for an assistant nor after him to complete any unfinished job or mission.

Now as for the numerous states, autonomous or semi-autonomous, to be under the suzerainty of a king are a sign of his pomp and glory. This is not reasonable to compare Prophethood to suzerainty. If this be their *Ijtihad,* it is no wonder that they would not accept the Kingdom of Allah unless Allah should have under His control numerous god-heads. Allah save us!

If it is not essential for Allah to have under His suzerainty petty god-heads and deities, then why should we deem it essential for the vicegerent of the Divine Kingdom, the Messenger and the Last of the Prophets to have Prophets during his lifetime and after?

Again, as reason requires, the existence of petty autonomous states can be a source of glory for the Emperor only when he had himself devolved powers and privileges on the heads of these states. If this be not so, never two Kings can live peacefully in one land. It is popularly known that if a

king possesses power and courage he shall not tolerate the existence of another autonomous ruler like him in the one and the same territory.

But Prophethood is not a thing that a man may confer on another man, or to say in plain words a Prophet, may he be of the highest rank, should elevate another person to Prophethood. Prophethood is a Divine gift, directly awarded by Allah the Glorious.

In this way, it does not reflect credit to a former Prophet if another Prophet is commissioned in his lifetime or after him for an assistant.

Again it is also not true to say that other Prophets are not subordinate to our Prophet. For in accordance with the statutes of the Qur'an and *ahadith,* it is perfectly established that all the Prophets and Messengers are and shall be assembled under the banner of our Prophet. It is only on this account that he is generally called the *Nabi 'l-anbiya'*. This is another excellence and virtue associated with our Prophet that the former Prophets had been commissioned from time to time only as subordinate to him and to show that our Prophet does not stand in need of the help of any other Prophet. Therefore he was commissioned at the end of the Prophethood of all other Prophets. May Allah send benedictions of the highest order on our Prophet, his progeny and his Companions!

Let me ask the Mirza 'is another question

Now let me ask the Mirza and his followers another question. If the grandeur of the Last of the Prophets really depended upon the proposition that the *non-tashri'i* Prophets should be commissioned under him, then was it not essential that more Prophets should have been commissioned under the Prophet Muhammad sallallahu alayhi wasallam than had been sent under Moses and others? The Mirza states in clear words that no Prophet has so far appeared after our Prophet except the (Mirza) himself. This does not prove the glory of the Last of the Prophets for, many eminent Prophets like Aaron and others were commissioned under the Prophethood of Moses but during the last 1,400 years there could appear only one Prophet. And again this new Prophet cannot prove himself to be better than any ordinary Muslim, rather than any reasonable man in knowledge, learning and moral excellence. Allah save us!. This is a sheer attempt to humiliate the *Khatim al-Anbiya'*. May Allah curse the impostor!

Law of Nature also requires Prophethood to end

An ordinary observer finds two of the things in the world. First *wahdat* (unity); and second *kathrat* (plurality). If one should meditate a bit deeply one would find that in both of them *wahdat* (unit) is the basic element. All the pluralities that we superficially observe are all bound in one unity. Therefore a plurality which does not end in any unity and is not tied to any unity, it is well-nigh that its structure of existence should crumble down and vanish into nothingness. Therefore it would be absurd to call such a plurality as existing.

For instance when we look up into the sky we observe a very large number of plurality scattered into the puzzling infinity. When we study them deeply, we find that all these pluralities are tied to one centre, and they all revolve round it. If these pluralities had not ended in this unity, the celestial system could not stay.

Now, look at the three Kingdoms of nature (animal, vegetable and mineral). The same Law is at play there, and it is governed by the same Law. If we look at the different molecules of a mineral, we find innumerable pluralities, but they are also integrated into one compact unity. When this relationship of compactness breaks the whole is disintegrated.

In the Kingdom of plant we find many branches, leaves, fruit, flowers which display different colours and different forms. If they are not integrated with the root, one can imagine the lot of all these units.

The Kingdom of animal possesses hands, feet, eyes, nose, and 360 joints. If all these pluralities are not integrated into one compact unit, they would annihilate.

Now let us look at these machines, engines, cars, electric wires and pipes of the water-works etc., we find them all integrated into the unity by virtue of this Law of Nature. When the various parts of an engine are stripped off from its spirit (i.e., the steam), or the cars are disintegrated, or the electric wires are disconnected from each other, or when the pipes are disjoined from the water-works, they shall lose the usefulness of their existence.

The example of Prophethood and Messengerhood is not different from all the examples of the Law of Nature. We should rather say that the chain of all the Prophethood of the world should eventually end at some Prophethood which should be most powerful and most perfect in itself,

and by means which the plurality of Prophethood should end in one unity so that it could be self-subsistent and useful. It is however popularly established that the only personality who deserves this excellence is our Prophet, the Last of the Prophets. All the former Prophets, the Divine scriptures that were revealed unto them and their *Ummahs* testify to this.

The same symbol lies in the Covenant that Allah had accepted of all the Prophets and Messengers, that if any of them should discover himself living in the period of our Prophet they should believe in him and assist him. Allah says: "And you shall surely believe in him and you shall assist him". (3:75).

In order to ratify this Covenant of the Prophets and to prove the chieftainship of the Prophet Allah the Exalted gathered together all of the Prophets in the presence of our Prophet on two different occasions in his lifetime. The chieftainship of the Prophet was established in this manner that he led the Prophets in prayers, for which we should like to refer to the incident of *Isra'* (Night-Journey) and *Mi'raj* (Ascension) as narrated in all the reliable books on *Hadith.* Again in the last days of this world the Prophet was sent in the end after all the Prophets, and Jesus to be made a follower of his *Shari'ah,* so that all the provisions of the Covenant are fulfilled.

On the day of Resurrection the chieftainship of the Prophet is again to be manifested when he alone would be permitted to intercede with Allah. In short, reason, wisdom and the Law of Nature require that all the former Prophethoods shall end with Prophet Muhammad sallallahu alayhi wasallam.

Another Example from the Law of Nature.

When we look at things we generally find several means and causes have to come into operation before a specific object is obtained for which quite along period of time is to be spent in the process of its preliminary requirements. And it is always in the end that the real form of the object is made available.

For instance, let us examine the case of plants. We shall have to keep in view all the intervening processes that are essentially to be undertaken before the seed is actually sown. The preparatory processes are intricate and have been undertaken from a long time before it is time to sow the seed.

In a similar manner, the real and ultimate object of the creation of this universe, and the real essence of the Prophethood is the personality of the Prophet and therefore it is he who has been commissioned in the end.

In a Persian couplet has my worthily teacher Mawlana Muhammad Anwar Shah, Principal of the grand Institute of Deoband, said to express the idea:

> O the last of the Prophets and
> Messengers, your *Ummah* is the best of all nations.
> When the harvest is to be reaped, it would all be a golden harvest.

The Third example.

Similarly for the administration of a State we find that hundreds of officials are brought up, educated and trained for the purpose. This is always done only to prepare the courtiers. When all the preparations have been accomplished the Court of the King assumes its session, and the King finally steps in and occupies the central seat. No one else is left to be awaited.

The discussion about the doctrine of *Khatm-i-Nubuwwat* is very much similar to this. The King of the Prophets is the last end of the series of Prophets. This is in complete consonance with the Law of Nature, and Reason also demands it. Several other examples can be made out after a short meditation.

The material that we have been able to collect from the Qur'an, *Hadith, Ijma'* (consensus) of the *Ummah,* sayings and comments of the Early Elders and the rational discussions, is much more than sufficient to convince the readers. It is enough - and more than enough - for an eye that can see, for an ear that can listen. But we have no cure for an everlasting eternal wretched person! I hope this will be useful and beneficial to all the Muslims.

My Witness - in the case under discussion - the doctrine of *Khatm-i-Nubuwwat.*

A Persian Couplet:

> These are my witnesses. Bring for me like them
> O Ghulam (Ahmed Qadiani), when the assemblies get together for us.

In the end we should like to enumerate a list of our witnesses. The evidence afforded by these witnesses have been recorded here and there in

the course of this lecture, as the worthy readers may decide for themselves. Let everyone ponder over the consequences - what group he should choose for himself, and what group he should ignore or reject.

Allah the Mighty is my main Witness in this case “And Allah is a Sufficient Witness.” (4:7, 81). It is not only one or two verses of the Qur’an that I have relied upon, it is a hundred verses which explicitly and tacitly prove the truth of the doctrine, and they close the gate of allowing any far-fetched interpretations or particularisation *(takhis).* All these verses go to dispel all types of dubieties and uncertainties created by the Mirza and his followers.

The Prophets - peace be upon them. This class has a vast number of eminent members. They are 124,000 or more, whenever a Prophet or a Messenger was commissioned he tried his best to perform the job assigned to him, of which the most important was always to declare that Prophethood shall ultimately end with the commissioning of our Prophet - the Last of all the Prophets. This has been fully explained by Mahmud al-Alusi in his *Ruh al-ma’ani* under the verse of *Mithaq* (Covenant 3:75). Briefly it was a covenant that Allah had accepted of all the Prophets on the first day of creation that they should openly declare that Muhammad sallallahu alayhi wasallam shall be the Last of all the Prophets.

Therefore it was the duty of every Prophet and Messenger to announce that Muhammad sallallahu alayhi wasallam shall be the Last of the Prophets and Messengers and no new Prophet shall ever appear after him.

This sacred class therefore accomplished this mission. Of them we have already quoted some in this lecture, and we have also quoted from the Divine Scriptures: Jacob, Abraham, Moses, Shu’aib and Jesus - peace be upon all of them.

They informed their people of the absolute discontinuation of Prophethood and Messengerhood with the commissioning of Muhammad sallallahu alayhi wasallam as the Last of the Prophets. On no occasion has any of them alluded to the non *tashri’i* or *zilli* or *buruzi* Prophethood which might be allowed to subsist after our Prophet *Khatim al-Anbiya’*.

THE PROPHET HIMSELF. When all the 124,000 Prophets had lived and preached, our Prophet Muhammad sallallahu alayhi wasallam was commissioned to this world. More than two hundred of his sayings have been mentioned and explained in this lecture.

It is note-worthy, that nowhere in this large collection has it been mentioned that discontinuation of Prophethood *(khatm-i-Nubuwwat)* means discontinuation of the new *Shari'ah,* or that *non-tashri'i* or *zilli/buruzi* types of Prophethood would continue appearing in the world after our Prophet. Not one but, there are several *ahadith* which explicitly describe the discontinuation of every type of Prophethood after our Prophet. This completely does away with the perversion of texts *(tahrifat)* attempted by the Mirza and his disciples, and also other interpretations invented by the Mirza'is.

Companions and the Successors (Allah be pleased with them all). The fourth list of my Witnesses comprises the names of the Companions of the Prophet and the *Tabi'un.* They are commonly recognised as the most excellent of all the creatures after the Prophets. We have examined the statements and comments of 93 of these pious and holy persons. We could not find a single word in their statements which could give the slightest indication that there are classes or types of Prophethood known as *tashri'i* Prophethood *non-tashri'i, or zilli/buruzi,* or *lughawi/majazi* Prophethood, and that any of them is to persist or subsist after our Prophet. But on the other hand all their statements agree in calling the claim to Prophethood after our Prophet *kufr* (unbelief) and *irtidad* (apostasy) and in declaring Prophethood (of any type) as discontinued.

***Muhaddithun* (traditionalists).** The fifth list of our witnesses contains the names of those of the narrators of *Hadith* who had done great research in collecting and ascertaining the *ahadith* after travelling for hundreds and thousands of miles from their homeland. They had spent the major part of their life in scrutinising the words and their meanings so as to remove the slightest doubt or uncertainty about any word occurring in the *hadith.* We have been able to produce 68 of these doctors of *Hadith.* But none of them has spoken a word to indicate that discontinuation of Prophethood means discontinuation of a new *Shari'ah* or that Prophethood of this complexion of *non-tashri'i, zilli/buruzi,* shall continue for ever. On the other hand they have categorically denied the appearance of all types of Prophethood after our Prophet. They further decree that one who should claim Prophethood of any complexion (after our Prophet) should be declared a *kafir* and a *murtadd* (renegade).

Mufassirun. The sixth list of my witnesses enumerates some of the celebrated doctors of *Tafsir* who had devoted their lives to the research of the Qur'anic words and their significance, till they were finally able to remove the dross of dubieties and uncertainties. We have quoted material from the top-class exegesists. They did not say that *Khatm-i-Nubuwwat* (discontinuation of Prophethood) means only discontinuation of the new

Shari'ah only; or that Prophethood of a certain complexion and would continue (after our Prophet).

Jurists of the four *Madhahib* (Hanafis, Shafi'is, Malikis, and Hanbalis). Although the discussion on the doctrine of *Khatm-i-Nubuwwat* is dogmatic and theological in nature and therefore is outside the jurisdiction and purview of the jurists, but on account of holding an opposite view it sometimes induces punishment for heresy and apostasy, some of the jurists have discussed it. We have quoted ten of the jurists from all the four different *madhahib,* who unanimously agree in declaring everyone who claims Prophethood (after our Prophet) not only a *kafir* (heretic) and a *murtadd* (apostate! renegade), but also calling such persons who should create susceptibility of truth in the claim of the impostor. These jurists are wont to be over-subtle and they are given to hair-splitting in their discussions. They have also not given any details in regard to the probable varieties of Prophethood. They do not say whether accusation of *kufr* (heresy) is to be imputed to a person who claims to be an independent Prophet and one who claims to be endued with a new *Shari'ah,* or one who testifies to his claim, or claims to be a Prophet endued with *non-tashri'i* Prophethood, or *zilli/buruzi or lughawi/majazi* Prophethood or one who testifies to such a claim.

Theologians *(Mutakallimun).* The seventh list of my witnesses pertain to the theologians and dogmatists. Of them, statements of sixteen theologians have been recorded. These scholars are always inclined to hold hot debates on petty assertions and even on every word and particle and they lose not any opportunity to deduce as many susceptibilities and probabilities as possibly they can. Even these people appear to be silent on the point whether *Khatm-i-Nubuwwat* means the discontinuation of the new *Shari'ah,* or also of *non-tashri'i* Prophethood.

Mystics and Saints. In the end we append the list of those pious people whose sayings and circumstances are the reflections of the Station of Prophethood. They are guided not only by the Sacred Books, but they are also to be led by the Divine injunction and *mukashafat.* We have quoted statements often of the famous saints. This class of holy men who are specialised in inferring subtleties and niceties that are based on spiritualism. They have also not been able to inform the *Ummah* that Prophethood as is known as much in the nomenclature of *Shari'ah,* the Qur'an and *Hadith,* has also another queer category that shall subsist after our Prophet. On the other hand they always understood the doctrine of *Khatm-i-Nubuwwat* and preached it in the same manner as the *Ahl al-Sunnah* (people of the Approved Path) and their scholars held. The views

of these pious and holy people are congruent with the creed and notions of the general body of the Muslims.

In short, from the first day of creation (until now) all the Prophets, Messengers, the Companions and the great scholars and pious people have continually been asserting that no new Prophet (of any type) shall appear after our Prophet. None of them ever dared to put a false and far-fetched interpretation or to employ the device of particularisation in this respect. They themselves held this doctrine and taught others to hold the same. If today, anyone should rise and begin to corrupt the text or twist the meanings of the Qur'anic terms, we can say nothing but: (a Persian couplet)

> A Divine secret which was never divulged by a gnostic or a pious man,
> I wonder, how this liquor-vendor could catch it!

In the end I should again declare openly: if truth and direction is to be found somewhere other than the paths of these Prophets, Companions, etc., I shall never need it. I am free from such a type of direction. (Arabic line.):

> And my guidance lies only in this that I should
> Part with them: I am not happy with that type of guidance.

I also declare with an open heart that it is a sheer error to follow the Mirza'is. How beautifully has al-Shafi'i expressed himself on a similar point:

> If love for Muhammad sallallahu alayhi wasallam and his progeny is extremism (Shi'ism)
> Both the (men and genii) testify to it that I am an extremist *Shi'a).*

If according to the thinking of a madman all these noblest creatures (the Prophets and the Companions, etc.,) are in error (Allah forbid), why should I alone seek guidance? (An Arabic line):

> I am only a member of the *Ghaziya* tribe. If they are misled I shall also be misled.
> If they be on the right path I too shall be on it right path!

By Mufti Muhammad Shafi.